

The IMPROVEMENT ERA

JUNE 1952

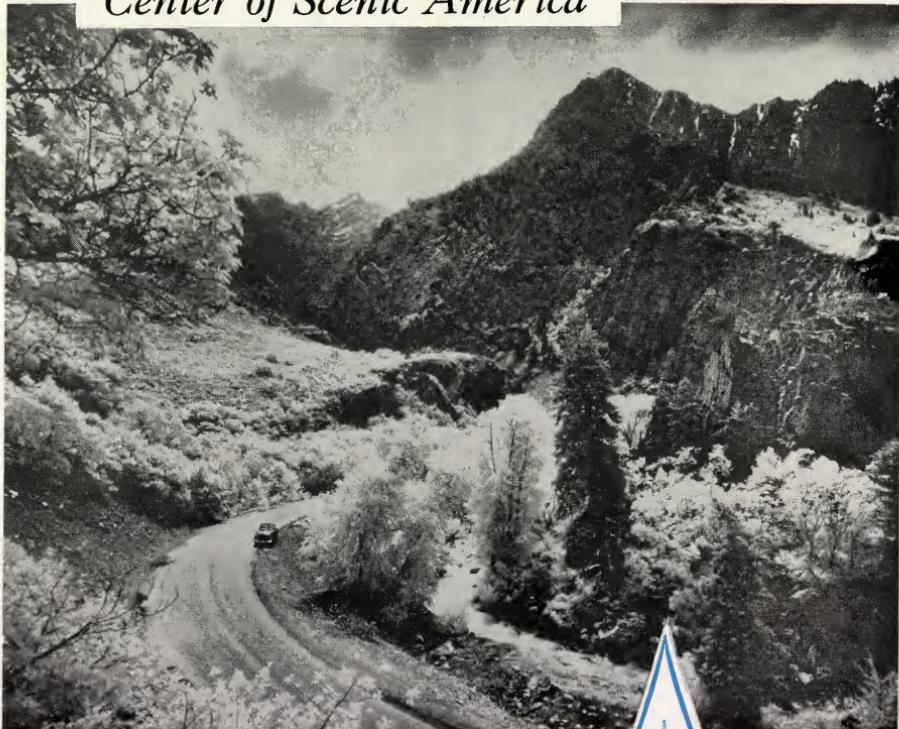


Colleen Kay Hutchins

Miss America

1952

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

WHAT is the most dangerous competitive sport? Fatal injuries in sports 1918-1950 in New York City were: baseball forty-three, football twenty-two, boxing twenty-one, basketball 7, handball 3, soccer 2, wrestling 2, cricket 1, golf 1, polo 1, and track 1. Baseball thus resulted in more fatalities than football and boxing combined.

EIRE, where people once starved in large numbers, has halved her population in the last century.

SALMON have been marked in the Willamette and Columbia rivers before their descent to the sea. Results indicate that the fish return to the original river, and a surprisingly large percentage of the recaptured fish are recovered from very small tributary streams from which the original fish had been marked. Curiously, fish which have been developed from eggs derived from Willamette fish, but which have been hatched and reared in the upper Columbia, return as adults to the Columbia, in the spring, at the time when the fish return to the Willamette, instead of in the autumn as those do in the run into the upper reaches of the Columbia.

THE worst foe of the tarantula spider in the Lake Shunet region of Russia in central Asia is the sheep. The sheep puts his tongue into the spider's hole and waits until the spider fastens into the warm tongue, whereupon the sheep swallows the angry, hairy spider.

SIR Harold Hartley recently estimated that the world's annual consumption of every kind of energy is equivalent to the energy of four billion tons of coal. On a thermal basis this is met by food from agriculture 20 percent, by coal and lignite 41 percent, by wood 6 percent, by oil 25.5 percent, by natural gas 6.5 percent, by hydroelectricity 1 percent. About 30 percent then comes from current revenue of plant and animal growth and water power and the remainder from the capital resources of coal and oil.

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THE AMERICAN PRESIDENTIAL RACE AS REPORTED IN THE GERMAN PRESS

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

AS THE West German republic moves toward readmission into the family of nations, especially as a full-fledged ally of the Western powers, interest increases in German public opinion as reported in the German press.

Readers will recall the presidential primary election in Minnesota, March 1952, when General Dwight D. Eisenhower attained surprising success with "write-in" votes. This item received headlines in the Stuttgart *Zeitung* and other prominent papers. Senator Taft withdrew his name from the New Jersey primary in that same month. This fact was also headlined. About March 21, 1952, the *Allgemeine Zeitung* (Mainz) issued a front-page story on what it referred to as the "anti-Truman" movement in the United States. Said this newspaper, "The anti-Truman fever curve has reached a degree against which all the doctor's art is powerless. All signs are against the president. The people of America want new faces, new personalities, and new initiative, before all a new government free from corruption and scandal. The name of Truman can no longer draw."

About that same time the *Frankfurter Allgemeine* discussed the Taft-Eisenhower race for the Republican nomination. This segment of German opinion described Senator Taft as an experienced "tactician" whose intentions and program are "known" to the American people, whereas General Eisenhower, although "immensely popular," was held to be an unknown factor politically speaking. Said the article further, "It is no exaggeration to say that the Europeans see much more clearly what the general would mean to them politically." As to Senator Taft the same source held, "It cannot be denied that much of what Taft does and says frightens us Europeans."

The same commentator held the view that what Europe saw behind Taft was "MacArthur's mighty shadow," and implied that should Mr. Taft become president, he would appoint General MacArthur to head the U. S. general staff! The paper predicted, in conclusion, that whether Eisenhower or Taft should be the standard bearer, the Republican party had but a single aim in 1952—to return to power after two decades.

On March 29, 1952, President Harry S. Truman made his historic announcement that he would not be a candidate

for re-election. *Life* magazine (the American pictorial magazine) in its editorial the following week congratulated the President upon "reaffirming" and re-adhering to the once famous two-term tradition. As readers are aware, under the U. S. Constitution as amended in 1951, the presidential term henceforward is limited to a maximum of eight years. President Truman, however, was exempted from the twenty-second amendment.

The Truman renunciation received great play in the German press. The report stressed two principal points of view: (1) that under the Truman administration the United States "had entered" global politics; (2) that Mr. Truman had been a "friend of Europe."



Editorial comments in the majority of the German papers, including the Berlin press in the American zone, appeared to be highly appreciative of President Truman's

achievements. The rightist press stated in one quarter, "The Germans have much to thank him for." The *Frankfurter Rundschau* praised Truman as "a brilliant tactician." Most papers, according to reports received in the United States, maintained that the President renounced his candidacy only to make way for General Eisenhower who Truman believes (thus run the German accounts) would continue the Truman foreign policy. It was further stated that had President Truman remained in the race, he would have fought "energetically" against Robert A. Taft and would have defeated the latter. Such was the opinion of several significant German newspapers. The Social Democrats and their press were less complimentary of the Truman achievements. A paper in Essen opined Truman to be "a slick showman" whose speech of renunciation had all the earmarks of an election speech and was the result of resentment.

An important newspaper in Hamburg reported that whether Eisenhower or Truman were to be the next president, nothing (in their opinion) would be changed in U. S. foreign policy. Another account argued that the Truman decision "was a confirmation of the (Concluded on page 471)

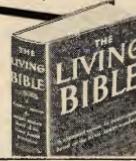
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The IMPROVEMENT ERA

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The Editor's Page

"What Doth It Profit . . . ?" President David O. McKay 391

Church Features

General Conference Index	384
Evidences and Reconciliations—What is the Meaning of "Evils and Designs"?—CLXVI	John A. Widtsoe 392
The World of the Jaredites—X	Hugh Nibley 398
General Conference Section	405
Favorable and Unfavorable Phases of Present-day Conditions	
President David O. McKay 406	
The Tabernacle	President Stephen L Richards 409
Our Destiny Planned from the Beginning	
President J. Reuben Clark, Jr. 412	
Fulfilment of Prophecy	President Joseph Fielding Smith 414
David A. Smith Passes, Albert L. Zobell, Jr.	Melchizedek Priesthood 472
The Church Moves On	Presiding Bishopric's Page 474

Special Features

June Conference Prospectus	Marba C. Josephson 393
When Old Glory Sails the Seven Seas	Julia W. Wolfe 395
Colleen Hutchins—Miss America 1952	Doyle L. Green 396
A Study in Good and Evil	Gerrit de Jong, Jr. 402
That Missionary—Ben E. Rich	from materials submitted by Benjamin L. Rich 403
The Spoken Word from Temple Square	Richard L. Evans 460, 464, 468, 473
Exploring the Universe, Franklin S. Harris, Jr.	Skidmore 476
These Times, The American Presidential Race as Reported in the German Press	Color in the Dining Room, A. D. MacEwen 477
On the Bookrack	Unique Party Decoration, You Can Do It, Alan W. Farrant 480
Your Page and Ours	The Bride's Breakfast 482
Today's Family	Handy Hints 484
Can My Parents Help Me Choose a Vocation? Rex A.	Pretty-up Your Bathroom, Ruth Jeffrey 485

Stories, Poetry

A Day With Father	Christie Lund Coles 400
Frontispiece, Sacred Grove, Leone E. McCune	Legacy, B. E. H. Harris 461
Poetry Page	To A Bride's House, Elaine V. Emans 487
Grapevine Swing, Ethel Peak	

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The Cover

This picture of Colleen Hutchins—"Miss America, 1952"—was photographed by Three Lions at Vestavia, Roman Temple Garden, near Birmingham, Alabama.

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DAVID A. SMITH PASSES

by Albert L. Zobell, Jr.



David A.
Smith

THE membership of the entire Church was saddened on general conference Sunday, April 6, 1952, when President David O. McKay announced at the beginning of the morning session that Bishop David A. Smith had passed away. Death had come that morning at 8:15.

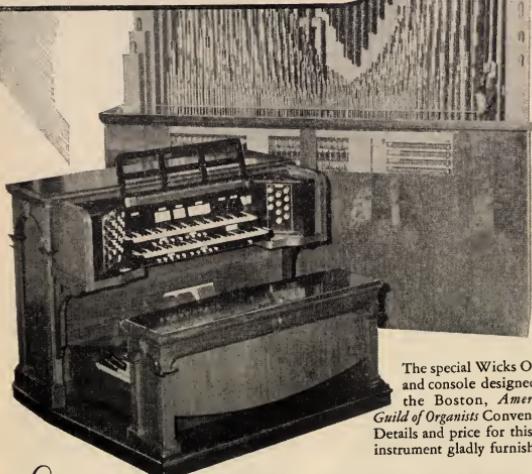
So closed the earthly career of a man who had used the time and energy of his lifespan to the building up of the Church and making it strong in the earth.

A full generation of the humble and great in the Church knew him as a member of the Presiding Bishopric, for it was there that he gave of his counsel and of his wisdom for more than thirty years. He was selected as second counselor to Presiding Bishop Charles W. Nibley in December 1907. When Bishop Orrin P. Miller, first counselor in the Presiding Bishopric, died in 1918, Bishop Smith was advanced to first counselor. Bishop Nibley was called to the First Presidency in May 1925, and in June 1925, Bishop Smith was again called as first counselor in the Presiding Bishopric, this time to Presiding Bishop Sylvester Q. Cannon. Here he served until the April conference of 1938.

A legion of missionaries and Saints were now to know him as their president. He was called to preside over the Canadian Mission that year of 1938, and he directed the labors in that part of the Lord's vineyard until 1944. Here, in 1939, came a share of missionaries from war-in-

(Concluded on page 385)
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HIGHLAND... ILLINOIS

It is difficult to write a definition of the American way. But it is easy to find good examples. Here is one:

BY 1970... A TRILLION?



*"Butcher, butcher, kill ox;
Ox won't drink water;
Water won't quench fire;
Fire won't burn stick;
Stick won't beat dog;
Dog won't bite pig;
Piggy won't get over the stile,
And I shan't get home tonight!"*

KEEP this nursery rhyme firmly in mind, and it will be easier to understand a dramatic and similar chain reaction now happening in America.

Like the old lady in the rhyme, Uncle Sam wants action—steel, aluminum, defense production. Two billion pounds or more of aluminum this year, for example.

...But we won't get more aluminum without more plants.

...But plants won't run unless we have more electricity—and lots of it. (For instance, just to make the aluminum planned this year, it will take as much electricity as 125 million homes would use.)

...But there won't be this electricity unless we have more turbines and generators to make it.

...But there won't be more turbines and generators coming into towns on flatcars unless somebody had started making them more than a year ago. It normally takes 64 weeks to build a modern turbine-generator, even after design and engineering have been done.

...But a lot of these extra turbine-generators couldn't have been started over a year ago unless people in the electrical industry had started expanding their plants several years before that.

Now we come to things that kept this chain reaction from fizzling out:

The aluminum industry did forecast increasing uses for aluminum, and planned expansion.

People in the electric utility business did forecast America's needs for electric power up to five years ahead, and placed orders.

The electrical industry did forecast what it would take to build the turbines and generators the utilities would need. Six years ago, in the pessimistic postwar year of 1946, General Electric broke ground for a vast new turbine plant. When this was completed in 1950, General Electric's turbine-manufacturing capacity was upped 60 per cent.

So it looks as if Uncle Sam will get his two billion pounds of aluminum this year. A lot more than we could produce in a hurry unless some people had acted on the right hunch about America's needs—five or six years ago.

We wrote this story about aluminum. We could have written the story about steel, or chemicals. America's electric generating capacity must backstop them all.

That's why electric output is a good measure of a nation's current productive strength.

Here are some figures worth thinking about:

U.S. electric output in kilowatt-hours

1940	140 billion
1950	330 billion
1960	600 billion (est.)
1970	one trillion?

A trillion kilowatt-hours of electric power for America by 1970? When business foresight is added to research and engineering under a free economy, things like this can happen.

You can put your confidence in—
GENERAL  ELECTRIC

CONFERENCE INDEX

SPEAKERS

Benson, Ezra Taft	431	McConkie, Bruce R.	430
Bowen, Albert E.	433	McKay, David O.	406
Buehner, Carl W.	452	McKay, Thomas E.	419
Christiansen, ElRay L.	454	Petersen, Mark E.	442
Clark, J. Reuben, Jr.	412	Richards, LeGrand	446
Cowley, Matthew	441	Richards, Stephen L.	409
Evans, Richard L.	435	Smith, Eldred G.	425
Hunter, Milton R.	456	Smith, Joseph Fielding	414
Isaacson, Thorpe B.	415	Sonne, Alma	438
Ivins, Antoine R.	437	Stapley, Delbert L.	427
Kimball, Spencer W.	417	Widtsoe, John A.	422
Kirkham, Oscar A.	440	Wirthlin, Joseph L.	450
Lee, Harold B.	458	Young, Clifford E.	436
Longden, John	439	Young, Levi Edgar	428
Morris, George Q.	421	Young, S. Dilworth	420
Moyle, Henry D.	423		

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SUBJECTS

America	423, 431	Prophecy	414
Appreciation	438	Religion	421
Authority	427	Righteousness	427
Blessings	425	Salvation	412, 427, 440
Book of Mormon	428	Serve the Lord	417
Brotherly Love	439	Special Witnesses	458
Chastity	432	Spirit Within	430
Destiny	412	Tabernacle	409
Encouragement	425	Teaching	419, 428
Faith	415, 433, 437, 438, 450, 458	Testimony	412, 440, 446
Following Counsel	416	Value of Work	452
Free Agency	406	Word of Wisdom	448
Government	406, 423, 431	Youth	425, 440
Growth through Gospel	421		
Humility	420		
Irrigation	422		
Jesus Christ	430		
Joseph Smith	430		
Live the Commandments	417, 456		
Love	419, 439		
Life Eternal	430		
Missionary Work	415		
Obedience	420, 427, 456		
Mother love	419		
Patriarchal Blessings	425		
Peace	439, 440		
Political Responsibilities	423		
Priesthood	425, 428		

NOTE: All of the General Authorities except Elder Marion G. Romney of the Council of the Twelve and Elder Stayner Richards, Assistant to the Council of the Twelve, addressed sessions of the general conference. Elder Romney spoke on the "Church of the Air" broadcast, which will be printed in the July IMPROVEMENT ERA. Elder Richards, who is presiding over the British Mission, did not attend conference. President David O. McKay, President Stephen L. Richards, President J. Reuben Clark, Jr., and Elder Walter Stover, former president of the East German Mission, spoke at the priesthood session. Reports of these addresses will be published in the Conference Report.

David A. Smith Passes

(Concluded from page 382)

flamed Europe, to finish out their mission terms in the provinces of eastern Canada under President Smith's direction.

Home again in 1944, his next assignment was to direct activities on Salt Lake City's famed Temple Square. Temple Square had been a "second home" for him for years. He had served as president of the Tabernacle Choir from 1908 through 1938, and over the years had arranged many excursions for the choir, notably to world expositions, in Chicago and San Diego, both in the thirties. Much good for the Church had resulted from these trips. It was he who, as choir president and as a member of the Presiding Bishopric, had done much of the pioneering work in getting the choir and organ on the radio networks. For four years he was to direct the tourists coming to see Temple Square.

He was a man who loved youth, who liked to be with them, and to help them accomplish things. He was at one time an Aaronic Priesthood supervisor in his ward. At another time he was a member of the Liberty Stake Sunday School board, and a member of the Young Men's Mutual Improvement Association stake superintendency. He was once a member of the general board of the Deseret Sunday School Union.

He was a worthy grandson of the martyred Patriarch, Hyrum Smith. He was born in Salt Lake City, May 24, 1879, a son of President Joseph F. and Julina Lambson Smith. He married Emily Jenkins, January 24, 1901. To them had come the blessings of a large family—seven sons and two daughters, and they were proud that each son had fulfilled a mission for the Church.

A son, David J., preceded Bishop Smith in death. His widow and the following sons and daughters survive him: Asael J., Denver; Alfred J., Robert J., both of Salt Lake City; Edward J., Elmer J., both of Arlington, Va.; and Hyrum J., of New York; Mrs. Frank A. (Mahala) Cook, Ottawa; and Louise A. Smith of Salt Lake City.

Funeral services were held Wednesday, April 9, in the Assembly Hall on Temple Square.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

March 1952

30 "THE PATH DECLARED," a radio address of President J. Reuben Clark, Jr., was released by the National Broadcasting Company. The program was transcribed in Salt Lake City and sent to New York where it was released to the nationwide radio audience.

Liberty Park Ward created from portions of Liberty Ward, Liberty (Salt Lake City) Stake, with Elder Don R. Earl sustained as bishop. Elder Karl E. Nash sustained as bishop of the new Liberty Ward. Retiring bishop was Clarence H. Taylor.

Indian Hills Ward created from portions of Hillside Ward, Monument Park (Salt Lake City) Stake, with Elder Robert R. Child sustained as bishop. Elder George W. Poulsen, Jr., sustained as bishop of the new Hillside Ward. Retiring bishop was Spencer M. Felsted.

April 1952

2 The forty-sixth annual conference of the Primary Association of the Church convened. Much of the day's work was concerned with departmental sessions and problems.

Brigham Young University trustees announced plans for the construction of dormitories that will house eight hundred students. The project will include about sixteen buildings. At the same time it was announced that about forty-nine percent of the students come from outside the state of Utah and only about one-fourth of the students live within commuting distance of the campus.

3 The Primary Association conference concluded after a full-day of meetings and instruction. Included was a testimony meeting, general sessions, and a reception at the Primary Children's Hospital.

Institute directors held their conference, discussing religious problems of college-level students.

4 The 122nd annual general conference of the Church convened in the Tabernacle in Salt Lake City.

An evening meeting devoted to the work of the stake and foreign missions was held in the Salt Lake Tabernacle.

Groups of returned missionaries and servicemen held their semi-annual reunions.

5 The general conference of the Church continued.

General priesthood meeting was attended by 16,769 men and boys. The Tabernacle, Assembly Hall, and Barratt Hall were filled for this session of the conference which was not broadcast.

Other mission and servicemen's groups held their semi-annual reunions.

Belvedere Ward chapel, Wells (Salt Lake City) Stake, suffered an early-morning fire. Damage was estimated at fifty thousand dollars.

6 "THE REQUISITE FOR PEACE" was the title of a radio address by President Stephen L Richards, released over the National Broadcasting Company. The address had been transcribed in Salt Lake City and released from New York City.

Speaking to the subject "In God We Trust," Elder Marion G. Romney of the Council of the Twelve delivered the Church of the Air address over the Columbia Broadcasting System.

Elder LeGrand Richards, Presiding Bishop of the Church for fourteen years, was sustained as a member of the Council of the Twelve, at the general conference of the Church.

Elder Joseph L. Wirthlin was sustained as Presiding Bishop of the Church, succeeding Elder Richards. Fourteen years ago he was sustained as second counselor to Bishop Richards and, following the death of Bishop Marvin O. Ashton, sustained, in December 1946, as first counselor in the Presiding Bishopric.

Elder Thorpe B. Isaacson sustained as first counselor to Presiding Bishop Joseph L. Wirthlin. He was originally sustained as second counselor in the Presiding Bishopric in December 1946.

Elder Carl W. Buehner, formerly bishop of Forest Dale Ward and president of Granite (Salt Lake City) Stake, and member of the Church welfare general committee, was sustained as second counselor in the Presiding Bishopric.

The one hundred and twenty-second semi-annual general conference of the Church concluded.

"The Voice of God Again Is Heard," was the theme of the general conference of the Deseret Sunday School Union which convened in the Salt Lake Tabernacle.

Elder David A. Smith, formerly second and later first counselor in the Presiding Bishopric, formerly a member of the

general board of the Deseret Sunday School Union, president of the Salt Lake Tabernacle Choir, director of Temple Square, and president of the Canadian Mission, died at the age of seventy-two.

Rose Park Third Ward created from portions of Rose Park Ward, Riverside (Salt Lake City) Stake, with Elder L. Brent Goates sustained as bishop. Elder Robert Barker retained as bishop of Rose Park First Ward. Rosedale Ward becomes Rose Park Second Ward.

13 SPEAKING to the Easter subject "The Living Christ," President David O. McKay concluded the series of four Sabbath-day radio programs over facilities of the National Broadcasting Company. The transcribed programs successively had featured Elder George Q. Morris, Assistant to the Council of the Twelve; President J. Reuben Clark, Jr., and President Stephen L Richards of the First Presidency.

The fourth annual Easter Choral Service in the Salt Lake Tabernacle featured the music of Brahms' "Requiem," and Haydn's "The Seven Words of Christ," by the Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall. President David O. McKay spoke to the subject "Christ the Lord Is Risen Today" at these services.

President David O. McKay dedicated the chapel of the West Jordan Second Ward, West Jordan (Utah) Stake.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Bonneville and Provo Fifteenth Ward chapel and Provo-East Provo Stake recreation center.

The Mormon Choir of Southern California sang at Easter services in the thirty-second consecutive Easter Sunrise services in Hollywood Bowl.

16 It was announced that there are approximately two hundred home Sunday Schools functioning in various missions in the United States, Canada, and Mexico. Last year there were seven thousand non-members of the Church enrolled in the Primaries throughout these same missions, plus ten thousand non-members who attended Primary sessions as visitors. The Mutual Improvement Associations have an average of fifteen thousand non-members in attendance each week.

your neighbor has



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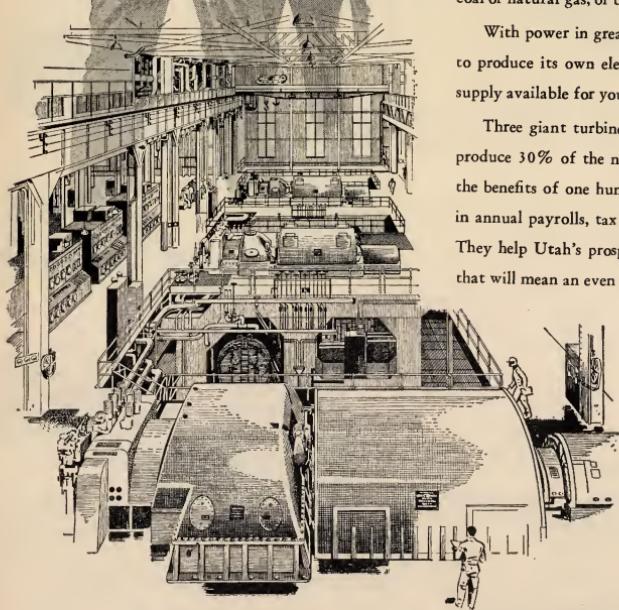
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SACRED GROVE

SPEAK SOFTLY here, for this is sacred ground,
This place where Joseph knelt in humble faith
To ask for guidance. Heavenly beings blessed
And sanctified this spot, prepared the mind
Of Joseph for his mission here on earth.
The maple trees reach upward toward the sky
And form an arch across a graveled path.
Beyond these leafy walls the world moves on
With its great work; but kingdoms of our Lord
Had their beginnings here, when doubts and fears
Had plagued a youthful heart seeking the truth.
Observe how shafts of sunlight penetrate
The maple foliage, giving one brief glimpse
Of divine glory that young Joseph saw.
Speak softly here, for this is sacred ground.

Leone E. McCune



GULL ISLAND

By Ethel Jacobson

HERE to this inland island
The roving gulls return,
To this bleak volcanic highland
Where yucca candles burn.

The sentinel crags stand watching
As tireless pinions rest,
And the eggs with their delicate splotching
Are warmed in the ancient nest.

Where the shallows glimmer dimly,
Crying with gentled tongue,
The wild gulls paddle proudly
With a rippling wake of young,

Till far from this sheltered fastness,
On singing wings they fly
To the great sea's beckoning vastness
Down the freeways of the sky.

DOWNRIGHT DISCOURAGING

By Celia M. Webb

YOU labor long and reach your goal
Through grit and toil and pluck,
Only to have some folk exclaim,
"That man has all the luck!"

REASSURANCE

By Grace Barker Wilson

THERE is a little path that leads away
From busy highroads. No smooth, hur-
rying car,
Nor noises from a crowded throng may mar
Its peacefulness when, at the close of day,
I turn my feet to wander there. The gray
Of dust grows green and sweet and fresh.
Afar

I hear some children's laughter, and there are
A thousand other lovely things that stay
My feet; erect-winged butterflies that pause
To kiss the nodding sunflower's gold-rimmed
face;
An old-time fence of silvered poles that gives
Rest for a moment; blue jays' raucous caws
Of warning; willow trees in quiet grace;
And over all, the sense that God still lives.

MOUNTAIN MORNING

By Janet Moore

I RAMBLE a pine-incensed meadow,
Companied by sun of ripe gold,
Undimmed by a mote of dust shadow;
The air is pure crystal to hold
In my palm as I cup the stream's sparkle,
Born of high snows and ice-cold.

To this surfeit of jeweled enchantment,
The birds add their burden of song,
Filling my heart near to bursting,
Until with the finches I long
To fling on the breezes my rapture,
Lest its power prove an ache overstrong.

NO WORK TODAY

By Frances Greenwood Craze

SUMMER's hot, and fall is stormish.
Winter's cold, and spring is warmish;
I can always rake up reasons
Just as long as we have seasons.

GOD GRANTS US HOMES

By Bessie Saunders Spencer

MY land, your varied homes are still your strength.
From them the dreamers and the thinkers come,
And those who tread the fields, from riant length
Of countryside, from velvet floor and slum.
Lone windows show their squalor or their lace
And screen the meager loaf or well-filled bowls
Where youth sees first the contour of life's face,
Their hereditage the best of great men's souls.
But heralds of the walls from which fate hurled
Our children since our Puritanic start,
They show by growth to service in God's world
Divinity has brushed across the heart.
God grants us homes where old are loved and warm,
And young go forth with faith to meet the storm.



—Photo by Eva Luoma

IN CLOTH OF TENDERNESS AND FEARS

By Dorothy J. Roberts

THEY little guess how loved they go,
How swaddled in a father's caring,
These spindly, freckled lads who grow,
Pruned by shyness, primed with daring.

Nor will they learn for years and years,
Until their hearts are wrapping
The cloth of tenderness and fears
About their small sons napping.

ENGAGEMENT RING

By Catherine E. Berry

WHEN the front bell chimes or someone
knocks
At the back door, I must scurry,
But teen-age daughter, no matter where,
Gets to the phone in a hurry!

BENEATH STAR-STUDDED ROOFS

By Frances C. Yost

THE sky tonight is like a big black tent
With small star rivets buttoning the seams;
I feel a soft cool breeze as through a vent
While lying on my back, I fancy dreams
Of brave explorers in strange, distant lands
Though journeys took them to a foreign port,
Did Dewey, Diaz, seek safety on strands?
Did this same canopy give them comfort?
Beneath star-studded roofs I find secure
Thanks, God, for shelter in this coverte

WHEN DAISIES BLOOM

By Beatrice Munro Wilson

DAISIES with white petals winging
Remind me of small angels singing
Or little girls with sunny faces
In starched white dresses, going places.
(I think they look just half-past six—
The magic age when Dad can fix
Any little hurting thing
In world of broken doll or swing.)

Daisies with wide, golden eyes
Stare with childhood's sweet surprise
At loveliness of earth and sky;
And jeweled bird and butterfly
Drifting by the silver brook
Peek to see how angels look.
Children pluck them, and sober men
Note miracles of June again.

Daisies with white petals winging
Surely are small angels singing!

WHEN YOU REFLECT

By Daphne Jemmett

(To a well-meaning daughter)

THE days can oft more dreary be
Than when I toiled unceasingly;
I cannot always rest, or nap,
With hands held idly on my lap.
We all were meant for honest toil—
To wrest a living from the soil;
To clean and scrub, to spin and weave—
Not sit with idle hands and grieve
For things departed—or the ways
Of years when toil filled all my days.

Oh, let me sweep and cook and sew—
Enjoy fatigue—the things I know.
When you reflect, I'm sure you'll see
I still know what is best for me.

WHITE MAGIC

By Yetze Gillespie

THERE were white leaves on the lilacs,
Pussy willows had white kittens.
All the world was still astonished.
Spring was wearing soft white mittens!

There were shell pearls on the red bud,
And the single daffodil
Lifted up a cold white trumpet
To the low, white cedar hill.

Sorcery, or snow in April?
Well, whichever view you take,
Oh, some absent-minded angel
Made an exquisite mistake.

THE IMPROVEMENT ERA

"WHAT DOETH IT PROFIT...?"

(President McKay's closing address at the April general conference. Addresses of all the General Authorities are in the special General Conference section, beginning on page 405.)

ELDER Harold B. Lee of the Council of the Twelve has just spoken to us. His address marks the last of a series of addresses given during this conference by the General Authorities of the Church, all of whom you have heard, excepting Elder Stayner Richards, who is presiding over the British Mission. Elder Romney, as you know, gave the Church of the Air address this morning.

Thus comes to a close a great conference, another glorious opportunity that the Church has had of meeting together, making new resolutions, receiving timely instructions, and sustaining the Authorities of the Church. The weather has been most propitious. The attitude of the individuals who have assembled in the various gatherings, including the Primary conference, has been hopeful, promising, eager, that of the congregations, most responsive.

The messages of the General Authorities have all been timely and inspirational; the cooperation of the city officials, ready and efficient. The assistance rendered by the various radio stations, here in our own city, in Idaho, Colorado, Oregon, Nevada, Arizona, and New Mexico, has been the means of permitting tens of thousands of people to hear the proceedings of this the 122nd Annual General Conference of the Church. To all we extend words of appreciation, heartfelt expressions of gratitude, for all combined to make this a most memorable occasion.

To our singers, the Brigham Young University chorus of young people, to our own Tabernacle Choir, we again express our thanks.

What a glorious opportunity we have had in listening to these two great organizations. To our choir, I believe I will express not only your gratitude but also that of the entire city and of the state, for the Salt Lake Tabernacle Choir is now an institution, not just an organization, appreciated by every member of the Church, and I think by every fair-minded citizen of our glorious state. God bless them, and those people who came up from Brigham Young University to sing at the two opening sessions of conference.

I have much in my heart to say to you, but I will conclude by calling your attention to the words of a very practical servant of the Lord who was blessed to labor in the companionship and shadow of our Lord and Savior Jesus Christ. Indeed, I think he is his own brother. James said:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works; and I will shew thee my faith by my works." (James 2:14-18.)

As we depart now to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. First, let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings.

Let us resolve that we shall practise more self-control in our homes, control our tempers and our tongues, and control our feelings, that they may not wander beyond the bounds of right and purity, more seeking the presence of God, realizing how dependent we are upon him for success in this life, and particularly for success in the positions we hold in the Church.

As we leave this conference, let us not only resolve to be more loyal to our quorums but more devoted to the duties assigned us, one of which is attendance at our quorum meetings, in order to strengthen that group and increase the power of fellowship and brotherhood, more loyal to our country. This is an election year. Upon you devolves the responsibility of choosing our servants in government, for whoever is elected to preside over this country as President, as senators, members of the House of Representatives, are your servants, not your rulers. And do not be slothful on the day of election, but come out and exercise your right and privilege as a citizen of this great republic. What doth it profit a man to say he hath faith and have not works? Here we should prove ourselves loyal citizens.

As we depart, let us be more determined to make beautiful homes, to be kinder husbands, more thoughtful wives, more exemplary to our children, determined that in our homes we are going to have just a little taste of heaven here on this earth.

With these resolves in mind, with all my heart I say, fellow workers, God bless you. Cherish in your hearts the testimony of truth, make it as solid and as firm and unwavering as the fixed stars in the heavens. May there come into everyone's heart and in all our homes the true spirit of Christ our Redeemer, whose reality, whose inspiring guidance I know to be real.

God bless you, keep you, and magnify you in the eyes of your associates! May he make more powerful than ever before in the history of this Church the influence of this divine organization, that its potency may be felt throughout the world, and men's hearts turned to serve him as they have never before been influenced, that we may avert the terrible threatening war, and peace be established among the nations of the world, I pray in the name of Jesus Christ. Amen.

The Editor's Page

What is the Meaning of “EVILS and DESIGNS”?

by John A. Widtsoe OF THE COUNCIL OF THE TWELVE

Evidences
AND
Reconciliations
CLXVI

SECION eighty-nine of the Doctrine and Covenants, commonly known as the Word of Wisdom, explains why the revelation was given. It declares that in the last days “conspiring men” will use “evils and designs” to interfere with the “temporal salvation” of the Saints. The following text makes it clear that in this revelation the term “temporal salvation” means the maintenance of bodily welfare and physical health as well as economic well-being.

The long history of the world shows that there are “conspiring men” who for selfish purposes will sacrifice the welfare of others. Their “designs” have sought to increase the wealth of the conspirators by deceiving the people. The story of such deceit forms an ugly chapter in the history of mankind. Civilized man has had to battle against it, usually unsuccessfully. Only in 1906, after many earlier defeats, was the Pure Food and Drugs Act passed by the United States to control the actions of “conspiring men.”

In later years, with the new methods developing from progressive knowledge, deceiving “designs” or plans have changed but are equally dangerous to the “temporal salvation” of people everywhere; for example, widespread advertising through the printing press, the radio, television, and other modern inventions such as were not known before are means of deception and give men the opportunities to deceive.

The Word of Wisdom warns specifically against alcoholic beverages and tobacco in any form. Today the finest and most expensive advertising is used to lead people to use these health-destroying substances. Pictures accompanying the advertisements are beautiful and the text so skilfully worded as to deceive the reader into believing that these substances are good for man. In other ways also are the “conspiring” alcohol and tobacco vendors trying to subvert the word of the Lord and the simple truths of science.

There are other “evils.” The market is flooded with remedies to give people “a lift,” to cure ailments that should come under a doctor’s care and to offset the after effects of improper living. These “evils,” advertised in profusion, are used to the injury of the body. People must walk carefully amidst these temptations of our time, as foreseen in the Word of Wisdom. Many of them are so subtle as to be doubly dangerous because they are so poorly understood.

Among these “evils and designs” the revelation mentions “hot drinks.” This was interpreted by the Prophet and his brother Hyrum Smith to mean coffee and tea, the common beverages of that day. It was some years later that advancing science

recognized that the drug caffeine in coffee and tea has a stimulating effect upon the body, justifying the term “hot” drinks. This substance caffeine, and its near relatives such as theobromine in chocolate and cocoa, is widely distributed in nature and used by people, as, for example, “maté” tea in South America. Such drinks wherever used are harmful.

It is now a well-known medical fact that constant use of caffeine, which is a definite poison, is detrimental to health and the cause of many physiological disorders even though it is taken in small “doses.” This has been clearly recognized by our leaders. Brigham Young at one time said:

“Mankind would not become attached to these unnecessary articles were it not for the poison they contain. The poisonous or narcotic properties in spirits, tobacco, and tea are the cause of their being so much liked by those who use them.”¹

“Conspiring men,” knowing this, have set up new devices for tempting men to use such drugs regularly and plentifully, to fill the coffers of those who place such “evils and designs” on the markets of the world. Chief among such offerings now spread over the earth are the cola drinks, headed by the mother of them all, Coca-Cola. In every city and hamlet of the United States and in most other countries clever signs advertising cola drinks are prominently displayed to tempt old and young alike. The guilty vendors of such “drugged drinks” send cases of them free to hospitals and Boy Scout picnics so that addiction may be formed while they are young.

The composition of these beverages is well-known. Under the law in the United States, the composition of food and drinks placed on the market must be published. The active element in all cola drinks is caffeine, a constituent of the coffee bean, cacao bean, tea leaves, and other natural products. It is the presence of this poisonous drug which makes the cola drinks so attractive and so harmful.

This means in short that the cola drinks are nothing more or less than cold coffee and possibly more dangerous than coffee because in the coffee bean some of the caffeine is held in insoluble substances while in the cola and other similar drinks all the caffeine is soluble and mixed with syrup so that it may reach the blood almost at once. That is why it “picks you up.” A Latter-day Saint who refuses to drink tea or coffee but uses any of the cola drinks is not consistent in his faith and is injuring his body.

(Continued on page 466)

¹John A. Widtsoe, *Discourses of Brigham Young*, p. 285 (1925 ed.); p. 184 (1951 ed.).

June Conference Prospectus — 1952

By Marba C. Josephson

ASSOCIATE MANAGING EDITOR

INSPIRATION together with the exhilaration of learning how to do things and seeing how things can be done, plus the satisfaction of participating in the grand culmination of the year's activities, will heighten the June conference program of 1952—June 13, 14, 15!

As usual the great mass features will be presented for those who wish to attend. The drama festival will precede the formal opening of June conference, being presented at Kingsbury Hall, on the University of Utah campus, June 12, 1952, at 5:30 and 8:30 p.m. For this presentation the drama committee is producing a program of plays and activities that anyone living anywhere in the Church can produce to advantage in their own wards and stakes. One of the requirements of this program is that it also be highly entertaining as well as educational. In addition, in the Saturday department sessions, the drama committee has decided to run a "Play Mill," in which everything from the initial reading of a play right through the production of it will occur—with

everyone in attendance participating in the activity. Everyone is invited to bring his own make-up kit and have fun as well as learn the proper way to make up people for the play.

An innovation this year is the speech festival, which has won a recognized place for itself. It will precede the dance festival and will be held in Kingsbury Hall, from 5:30 to 6:45 p.m. June 13. The featured speaker for this occasion will be Elder Matthew Cowley of the Council of the Twelve, who has always thrilled his congregations with the forcefulness of his speech and with the fervor of his testimony. Those who attend the speech festival will have a place reserved for them at the dance presentation. A block of seats in the stadium will be saved, and those who attend the speech festival will be given tickets as they leave Kingsbury Hall at the conclusion of the session which will admit them to reserved seats at the stadium. The departmental sessions in the Garden Park Ward, Saturday, June 14, will preview the 1952-53 speech program

and outline the function of stake and ward speech directors in relation to the M.I.A. program as a whole.

As usual the dance festival will be one of the truly lovely festivals of the conference. To date, 8073 dancers have requested entry into the dance festival. One spectacular scene promises to be that of 2944 young women, all dressed in white, dancing against a field of green. A new feature will be the Boy Scouts and Bee Hive Girls from selected areas in a dance written especially for them. The dance sessions on Saturday will offer a departure from the routine procedure by using seven teachers who will rotate among small groups of dance instructors, thus enabling a better understanding of the materials to be used in the 1952-1953 program for dance in the M.I.A.

The glorious music festival is scheduled for June 14, at the Tabernacle. Over two thousand participants have already registered for the festival, the culmination of similar festivals previously held in stakes and in inter-stake schedules. Since the Aaronic

(Concluded on following page)

GENERAL BOARD COMMITTEE CHARMEN

First row from left to right: Kenneth H. Sheffield, Explorer; Edna K. Pay, sports; Francis L. Urry, speech; Stanley Russen, drama; Winnifred Bowers, drama; Alma H. Pettigrew, secretary; Hortense H. Child, Maid; Virginia H. Cutler, education correlation.

Second row: Doyle L. Green, The Improvement Era; Marie Stuart, Special Interest; Leon L. Imlay, Indian correlation; Norma P. Anderson, speech; E. Allen Bateman, Scout; William B. Smart, M Men; Gladys D. Wright, Gleaner; Helen Lingwall, attendance secretary; Hazel A. Snow, Bee Hive; Helena W. Larson, secretary; Joy F. Dunyon, education correlation.

Third row: Harold Glen Clark, Special Interest; John W. Webber, dance; Roy M. Darley, music; Ruth H. Funk, music; Marvin J. Ashton, athletics; Sara D. Yates, dance; Florence B. Pinnock, Junior Gleaner; Adolphus P. Warnick, Junior M Men.



JUNE CONFERENCE PROSPECTUS—1952



Members of the Kolob Stake (Utah) dancing group. This is a typical M.I.A. group in action.

(Concluded from preceding page)

Priesthood choruses have been united with the M.I.A., there has been a new burst of enthusiasm for the music program. Youth in action is a thrilling sight, especially when one knows that the activity springs from right thinking.

The Friday morning and afternoon general sessions will introduce the new special features of the 1952-1953 season. Always inspirational and educational, the presentations will stir Mutual workers with the importance of their callings as leaders of youth.

The Saturday sessions will deal with departmental work which this year promises to be better than ever. One of the main features for the Y.W.M.I.A. will be some forthcoming adaptations and changes in the program to enroll all young women in the Mutual. The value of the work as the Y.W.M.I.A. has carried it forward can be gleaned from an excerpt of a letter sent to the general presidency by former Presiding Bishop LeGrand Richards, now a member of the Council of the Twelve:

I think you have fully kept your promise when you took this work over, all of which pleases me immensely, and I want to congratulate you with all my heart for what you have accomplished.

The general presidency of the Mutual has been grateful for the exceptional work carried forward by the officers and teachers in the field and by the young women themselves. The changes to be announced at June conference will simplify the program materially.

Camp and sports directors will

have gala days on both Wednesday and Thursday (June 11 and 12) as well as in the Saturday sessions, June 14. The camping institute will be an all-day affair at the Tracy Wigwam, the bus leaving the Lion House at 8:30 a.m. and returning at 9 p.m. Crafts and activities pertaining to camping will fill the day to overflowing. On Thursday the hours from 9 a.m. to 3:30 p.m. will be spent at Jordan Park with crafts and games. During the noon hour a fashion show will be held, indicating sports clothes suitable to the Latter-day Saint girl. Registration for these days will be taken care of by mail prior to the days of the activities.

The Saturday sessions will convene in the Rosslyn Heights gymnasium and will deal with the new manual, the assembly program, and the monthly activity under the direction of the sports and camp directors.

A new feature will be the joint session held with the athletics directors of the Y.M.M.I.A.

An interesting feature for the Y.M.M.I.A. is that N. Harold West, national director of Exploring, will be in attendance to lend his assistance and support to this phase of the M.I.A. program.

One particular development of the Saturday program is the attention that will be given stake supervisors. They will receive special attention at breakfasts and meetings which will help them understand more fully their responsibilities and fire them with a desire to do an even more professional job in their callings for the coming year.

For the first time in the history of June conferences, the secretaries will have department sessions apart from the executives on Saturday morning. Since we are a record-keeping people, and believe that we shall be judged out of the books, it is important that secretaries sense the responsibility of their calling and keep complete and accurate records.

Each department promises to hold unusual interest and aid for leaders in the M.I.A., and those who are charged with leading youth should plan to be in attendance at each department session.

The Sunday morning program will be under the direction of the First Presidency, and all Mutual workers will find added inspiration and direction in this session, to be held in the Tabernacle, June 15, at ten in the morning.

The Sunday afternoon session at two o'clock in the Tabernacle will be a youth program in which a six-hundred-voice chorus of youth, not previously heard during June conference, will add special attraction to this meeting. The twofold program of this session will deal with the place of the M.I.A. in the lives of the members of the Church and also will depict examples of how the Mutual program has aided young and old in their growth into Church activity and understanding.

The emphasis throughout June conference will be to stress the fact that activity and lesson work can function in spiritualized recreation and insure a testimony of the truthfulness of the gospel for young and old alike in the Church.

When Old Glory Sails the Seven Seas

by Julia W. Wolfe

WHEN "Old Glory" sails the seven seas, she is in the company of many, many flags. One might say of the United States Navy that each one of its ships is a "flagship." In the true sense of the word, of course, the flagship is only the one that carries the commander of the fleet or squadron and flies his flag. But every naval vessel that sails to a foreign port carries with it at least four hundred flags.

Now that global wars have carried our fleets to the far corners of the earth, the men in charge of flying the proper banners are very busy. So, too, are the modern sisters of Betsy Ross, who are busy day in and day out producing some of the most beautiful flags in the world.

In a special department at the Brooklyn Navy Yard, skilled needle-women are at work to fashion flags of all nations. They supply ships of all kinds—from great battleships to tiny launches.

The work must be done accurately and precisely. Stitch by stitch, women sew with fine silk thread in various colors so that the designs or centerpieces of the many flags will show off to the best advantage when flying. Yes, skill and perfect eyesight are required, but artisans must also have a sense of color because of the many showy centerpieces of foreign flags. This is especially true of Central and South American flags of intricate designs.

Some foreign flags are tedious to make. They bear landscapes, belching volcanoes, intricate figures. They are surrounded by various designs of draped banners, branches, or symbols surmounted with spears, swords, trumpets, and ships.

The flag of the President of the United States, one of the handsomest and most difficult to sew, requires the longest time to make. His flag has a blue field. The coat of arms for the United States forms the centerpiece. This consists of a life-sized eagle with long, outstretched wings. Upon the eagle's breast is a United States shield in red, white, and blue. In one of the eagle's talons is an olive branch; in the other talon, thir-



teen arrows. A scroll in its beak is inscribed *E Pluribus Unum*. Above the head of the eagle in spaced distances are thirteen small stars, representing the original thirteen states. The flag is not only beautiful to look at but is also work of art. The making of the United States coat of arms requires a person of wide experience with a needle, and one who has artistic judgment and a steady hand.

The various flags made at the naval flag-making establishment for Uncle Sam's ships comprise about four hundred kinds. That is the regulation number for every ship to carry. About half are for decoration or ordinary use; the rest are for signal sets and international code flags.

Every ship must have an extensive array of flags stored on board so that the proper etiquette in ceremonial and official occasions may be observed.

When an official of any nation comes aboard, the necessary decoration of small flags is swung in the breeze. Upon entering the harbor of a foreign country, it is customary for the visiting ship to fly the flag of its own nation on top forward peak. At the same time, from other parts of the ship, smaller flags and signals are used for saluting.



Historic old flag of hand-woven cotton from revolutionary days found in the old Porter House, Nelsonville, Putnam County, New York.

The foreign flags that each ship has on board represent about forty nationalities. Each flag measures twenty-five by thirteen feet. Average cost of material and making these flags and signals is over \$3,000 for each ship. Multiply that by the number of ships in service, and the bill amounts to hundreds of thousands of dollars each year.

The bureau of equipment, which supplies flags for ships, submits a small design of the particular flag needed. Then from this small design a large drawing is made on a huge sheet of Manila paper. About fifty women do special designs, assisted by others who perform less intricate tasks. Some of the women who excel in needlework use a needle only for stitching; others use a sewing machine; and some handle only the bunting, which is a huge task.

When this bunting comes from the mills, it is in lots of several hundred yards each. It is first placed in a vat and thoroughly washed with soap and water. The next day the same process is followed, but with salt water. After this the bunting is exposed to the elements for ten days or more and for thirty hours in the bright sun. This is the test for color and fading.

On June 14, 1777, Congress adopted this resolution:

Resolved, that the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the union be thirteen stars, white on a blue field.

Some years later two more states were admitted to the Union. This meant a change in the making of the flag. On Jan. 13, 1794, it was enacted that:

From and after May 1, 1795, the flag of the United States be fifteen stripes, alternate red and white, and that the union be fifteen stars, white on a blue field.

As other states were admitted, it became evident that if additional stripes continued to be added the flag eventually would become mere red and white slender ribbons instead of broad bars. To overcome this, a decision was made on April 4, 1818, that:

From and after July fourth next, the flag of the United States be thirteen horizontal stripes, alternate red and white; and that
(Concluded on page 472)

Colleen MISS

Colleen Hutchins—
Miss America—1952

stewardesses she had learned that Miss America does not drink coffee!

"I have never had any embarrassment whatever in sustaining my convictions," she recently wrote. "People in the various cities and countries I've visited have been very much interested in my religion. I am always happy to explain what distinguishes Mormonism from other religions."

She talks and writes about prayer, faith, the Word of Wisdom, the value of a good home, and the importance of being active in the Church. "When I have the opportunity," she says, "I try to visit the local ward or branch of the Church, wherever I happen to be, and I never fail to find a warm



FOR nine months she has been Miss America. During this time she has made nine trips across the continent and visited South America. Almost every minute of her waking hours has been filled with a bustle of activity—with travel (mostly by plane to save time), fashion shows, radio and television programs, appearances at sports events, and participation in pageants, parades, fairs, and festivals.

Described by the director of the Miss America Pageant as "the busiest and most popular of all Miss Americas," she has gained nationwide publicity. Front-page stories by the hundreds have appeared in newspapers in every section of the country, as well as in many foreign countries. Magazines have featured her. Radio and television stations have told her story. Few if any other members of the Church have ever gained so much favorable publicity in a given time as has Colleen Kay Hutchins who became Miss Utah of 1951, and Miss America of 1952.

Along with the publicity given Miss Hutchins, who represents to the nation the lovely young American womanhood, came publicity of her ideals, her standards, and her beliefs. And the way she has conducted herself as Miss America has reflected honor upon herself, her family, and the Church of which she is a loyal member. In all her activities she has steadfastly maintained high standards, has never hesitated to tell people that she is a Mormon and that training in a good Latter-day Saint home and continuous activity in the Church have made her what she is.

At social functions a smile and "No thank you, I don't drink," confirm her belief in the Word of Wisdom. On one plane trip the stewardess, whom she had not met before and who was serving coffee to passengers who desired it, said, "Miss Hutchins, I'll be glad to make you a cup of Postum if you have brought your can along with you." From other



Colleen in the dress she wore when she was "Sweetheart" of the ward ball.

greeting and friendly welcome awaiting me. When I arrive in a city, one of the first calls I receive is from a representative of the local ward or branch, who asks what he may do for me, and tells me of the hour of the various meetings. It is truly like having a home away from home to go to Sunday School or evening Church service where I can hear the familiar hymns and partake of the inspiration and true Christian spirit that is there."

Her personal taste in dress tends

THE IMPROVEMENT ERA

Hutchins— AMERICA—1952

by Doyle L. Green

MANAGING EDITOR

towards simplicity and modesty. An indication of this is the fact that since the pageant last September she has made no public appearance in a bathing suit. However, in the matter of dress Miss America has not always been able to follow her own desires completely.

The Miss America contest is not based on physical beauty alone. If it were, Colleen Hutchins might not have won it. She is 5 feet 10 inches tall, and at twenty-five is the oldest girl ever to become Miss America. The pageant has as its avowed purpose the selection of the choicest of young American womanhood as portrayed by intelligence, wholesomeness, disposition, general culture, personality, special talents, voice and diction in addition to beauty of face, and a generally well-proportioned figure. Some of these traits are inborn; most of them have to be worked for. A glimpse into the life of the family that produced this year's Miss America may give some insight into the reasons why Colleen Hutchins was selected over all the girls in the nation to be Miss America 1952, and

why keeping her standards high has been no problem.

At 300 Lemon Avenue in Arcadia, California, where the Hugh Allen Hutchins have lived for fifteen years, is a roomy but modest home. Brother Hutchins, who is now a stake missionary, is a convert to the Church, born in Indiana. Sister Maple Perry Hutchins, who is serving in the Relief Society presidency of her ward, was originally from Mapleton, (near Provo) Utah. They are the parents of eight children, seven of whom are living. Gene, Dale, Ruth, Barbara, Colleen, Mel, and Bob. Theirs is what might be called a "typical" Latter-day Saint family. Family prayer, observance of the Sabbath and the Word of Wisdom, the paying of a full tithe, and active participation in all Church activities have always been essential parts of their lives. Yet there has been no undue piety here. The family loves life and lives it to the utmost, enjoying all types of sports and activities and hobbies. Even today Father Hutchins is a motorcycle enthusiast. He is con-



Two all-Americans. Colleen, Miss America, 1952, and her brother, Mel, who was chosen for all-American basketball honors, 1950-51.

sidered to be one of the best amateur hill climbers and cow trailers in the area.

But with all of their activity the children were taught the value of work, and the desirability of developing their talents and of being wholesome and gracious, honest, and sincere. All of the children have gone to college and all have been required to help pay their own way. Two of the boys have filled full-term missions; others have had to forego the experience because of armed service and other restrictions.

Today Brother and Sister Hutchins live alone at 300 Lemon Avenue. All of the children, with the exception of Colleen, whose headquarters are in New York City, are either away at school or married. But a dozen or more trophies, placed on a television set and a small table in the living room remind the visitor that unusual things have been accomplished by members of this family. There is, of course, the biggest trophy of all, the one presented to Colleen when she became Miss America. The next largest was won by all-American basketball player, Mel, who was high scorer and most valuable player in the east-west all-star game in Madi-

Brother and Sister Hugh Allen Hutchins and family on the back steps of their home about 1940.



Dear Professor F.

BUT why all this insistence on the possible survival of a few Jaredite escapees prowling in the woods? Because it would take no great number of such renegades to perpetuate "upon the face of this north country" the ways of the Jaredite nomads and hunters. We have said that when the Asiatics hide in the mountains and the woods, their way of life becomes just like that of the Indians. Indeed Professor Grousset can think of no way of life so perfectly like that of the scattered and disorganized tribes of Asia after the destruction of the great nations than that of the North American Indians at the time of their discovery by the whites.²⁸ And what is more natural than that conditions in the north country, littered with bones and haunted by savage hunters, should present after the passing of the Jaredite nation just the sort of wreckage and savagery that make the Asiatic scene after the passing of empire? In time descendants of Jaredite hunters and robbers would combine with Lamanite riffraff, as their ancestors did with the Mulekites, and the old Jaredite stock would survive, like the Nephite, as a "mixture" only. (I Nephi 13:30.) But the ways of the Jaredite hunters, perfectly adapted as they were to conditions of life in this north country, would not only hold their own but also remain predominant. This complicates the picture considerably, but for that matter, the anthropologists themselves now begin to detect just such complications in their own picture, as Gladwin has shown us with much spirit and wit.²⁹

We need not discuss the well-known affinities between the North Americans and the hunters of Asia—shamans, mounds, peace pipes, scalping, secret societies, and all that.³⁰ Contacts between the natives on the Asiatic and American shores of the far North Pacific still take place, but that is strictly a local phenomenon.³¹ It is the really ancient Asiatic background of the Indians that interests me. In a recent study on the rise of the ancient state in Central Asia, I drew evidence equally from the American ethnologists and the Old World sources, and it all fitted neatly into a single picture. But whatever connection there might have been

between the Asiatics and the Indians—save for those maddeningly obvious ties with the Near East to which Gladwin draws attention—must have been a very early one indeed, for the Asiatic languages are among the most conservative and widespread on earth, and if the two worlds had been in contact anywhere near as recently as certain authorities believe, the Asiatic nature of the Indian languages should be instantly recognizable. To date no one has been able to recognize those languages as those of the Asiatic steppes.

Now all this is as the Book of Ether would have it. That account tells us that at the very dawn of history, many thousands of years ago, a party of nomad hunters and stock raisers from west central Asia crossed the water—very probably the North Pacific—to the New World, where they preserved the ways of their ancestors, including certain savage and degenerate practices, and carried on a free and open type of steppe warfare with true Asiatic cruelty and ferocity; it tells us that these people moved about much in the wilderness, for all they built imposing cities, and that they produced a steady trickle of "outcasts" through the centuries. A careful study of the motions of the Jaredites, Mulekites,

Journals of anthropology are full of such photographs of forlorn-looking Indians. They are essentially "hiders," seeking only to escape any involvement with the outer world. The danger and exertion of life in Jaredite times drove many into the wilderness as permanent refugees. It is not impossible that their descendants have left a strain in the blood and culture of the predominantly Lamanite American Indians.



THE IMPROVEMENT ERA

THE WORLD OF THE

Nephites, and Lamanites should correct the absurd oversimplification by which the Book of Mormon as a history is always judged. It will show as plain as day that the Book of Mormon itself first suggests the Asiatic origin of some elements at least of the Indian race and culture long before the anthropologists got around to it. The scientists no longer hold that one migration and one route can explain everything about the Indians. The Book of Mormon never did propound a doctrine so naive. Though it comes to us as a digest and an abridgment, stripped and streamlined, it is still as intricate and complex a history as you can find; and in its involved and tragic pages nothing is more challenging than the sinister presence of those fierce and bloody-minded "Men out of Asia" known in their day as Jaredites.

THE BIG PICTURE

The time has come to draw a few conclusions. If you will recall, I set out to prove "that certain strange and unfamiliar things described in Ether could have taken place as described because they actually did take place—characteristically and repeatedly—in those culture areas in which, ac-

JAREDITES

by Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

cording to the Book of Mormon, the Jaredites acquired their culture and civilization." Among such strange and unfamiliar things we mentioned that valley of Nimrod, the confounding of the languages, the great wind, deseret, and the flooded plains of the Old World, while in the New World our list includes such items as the great assembly of the nation, the drawing off of followers by bribes, oaths by kings in prison, fine work done in prisons, the dancing princess, strange breeds of animals, plagues of serpents, great national hunts, and special hunting preserves, the nation in arms, peculiar strategy and tactics, the formation of armies by forced recruiting, systematic terrorism, the rule of robber bands, wars of extermination regarded as personal duels between rival rulers, with the ritual survival of the king. The list of bulls'-eyes is a long one, and if it is not as long as Lehi's it is because Ether takes fewer shots (Nephi, which covers but eight years, can devote much more attention to detail) and at an, if possible, even more difficult target. His percentage of hits is no less staggering.

Individually I find the parallels between the Jaredites and the early Asiatics very impressive, but taken together their value increases as the cube of their number. In the Book of Ether they are woven into a perfect organic whole, a consistent picture of a type of society the very existence of which has come to be known only in recent years, and which is quite different from that Indian culture into which it later developed. How beautifully integrated this short history is! There is a great calamity, a confusing and confounding of peoples and tongues, a general scattering in many directions from a point somewhere to the north of Mesopotamia.²²⁴ Then a migration into unknown lands covered with swamps and lakes, the dank remnants of the last ice age, and then tremendous winds that overtake the party just as they set sail. Some years after their landing in the New World they hold a general assembly and

choose a king; his son in time rebels and inaugurates centuries of bitter warfare, ending eventually in a war of extermination with odd survivors lurking in the woods and deserts. Numbers, distances, and times all fit together perfectly, but the sort of thing that can be most fully checked and is virtually impossible to fake is, as I have often insisted, the sort of thing that was done and the way it was done. It is the big picture that is really impressive.

But our main purpose in writing these letters, if you will think back to the first one, was to refute the *Einheitstheorie* of a single beginning for the origin of the Indians, since you protested that the Book of Mormon was over-simplifying the story. I think by now it should be apparent that the Book of Mormon account is not as simple as it seems. Ether alone introduces a formidable list of possibilities, few of which have ever been seriously considered. Foremost among these is the probability, amounting almost to certainty, that numerous Jaredites survived in out-of-the-way places of the north to perpetuate a strong Asiatic element in the culture and blood of the American Indian.

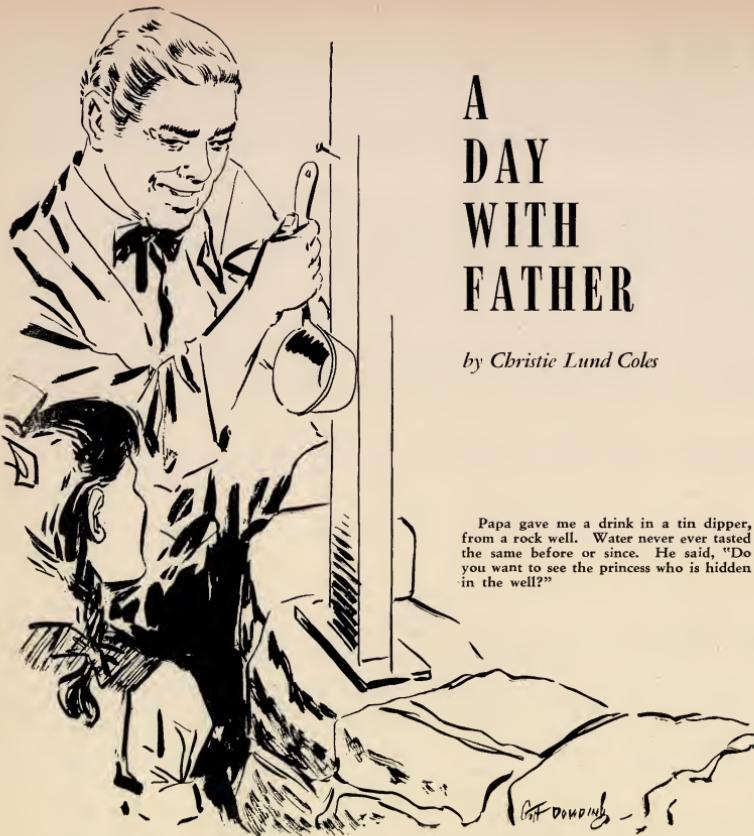
To write a history of what could have happened at the very beginning of recorded history would have been as far beyond the scope of any scholar living in 1830 as the construction of an atom bomb would have been. The portrait of the first great states of antiquity is only now taking shape in our own day, and the idea of the original Asiatic nucleus of all civilizations was undreamed of a few years ago. Our own ideas will have to be revised continually on many points, but the main outlines of the picture are firm and clear—and it is the same picture that meets us in the Book of Ether. One of the most surprising discoveries of recent years has been the revelation that wherever the experts search, in Babylon, Thebes, Ras Shamra, Central Asia, or the Far East, we are met at every period of history by an almost unbelievable mix-up of physical and linguistic

types. And as the biological picture becomes more complex, the cultural one seems to become more simple, the whole civilized world at any moment of its history seeming to share in a general sort of way in a single common world civilization. This is also the picture we get in Ether, where the nations and tribes are already thoroughly "confounded" in Jared's day, while certain institutions and practices are described as being common to "the ancients" as a whole and as flourishing among all nations.

Consistent with this picture is the fact that a number of Jaredite names are also Bible names. You asked in your last letter how that can be if the Jaredite language was the lost Adamic tongue? In the first place, let us make it clear that the language of Jared was not the Adamic language at all: Jared asked that his language be not confounded, so that his people might continue to understand each other, not because it was a unique or perfect language or the sacred language of Adam, a thing which would certainly have been mentioned if it were so. Indeed, after the Jaredites had made their getaway and their language was safe, the Lord told the brother of Jared: "the language which ye shall write I have confounded." (Ether 3:24.) When Moroni tells of the remarkable power of the writings of the brother of Jared, he attributes the mighty words not to the genius of the language but to a special gift from God to the writer. (*Ibid.*, 12:24.) As to the antiquity of writing, incidentally, we have not discussed the matter because it is still, so to speak, completely up in the air. At Uruk, where "the parent forms" of writing first appear, they do not do so by any gradual process of evolution, but "suddenly and without warning there appear fifteen hundred signs and pictographs scratched on clay. They seem to have been written and used without any signs of hesitancy,"²²⁵ showing that writing was already well-established somewhere in the world, and that somewhere was the region to the north of Mesopotamia.²²⁶ The emergence of writing in Egypt is just as sudden and surprising.²²⁷

As to Jaredite names in the *Bible*, the general confusion of tongues would not only allow it but also require it, for remember, that the vast majority of people who spoke Jared's

(Continued on page 462)



A DAY WITH FATHER

by Christie Lund Coles

Papa gave me a drink in a tin dipper, from a rock well. Water never ever tasted the same before or since. He said, "Do you want to see the princess who is hidden in the well?"

Pat Dondini

THE summer day drowsed up Main Street, in the orchard, on the lawn. The red dust road stirred slightly beneath an occasional, unexpected breeze.

I sat in the swing beneath a large poplar tree, my toes touching the dirt beneath me just often enough to keep the swing "pumped" so it would not entirely stop.

The neighbor girls who were my closest friends had gone to the city, and there was no one to play with. Even my dog, Tip, was too lazy to pay me any attention. If I called his name, his one ear would come up, his one eye open, only to close again when he saw that I was all right.

Mama was upstairs sewing; Papa was in the printing office getting the type tightened up in the form so that

the weekly paper could be printed in the morning. I could hear him humming, a little off-key, through the open door. Suddenly, I wanted to go into the cool, long room which was divided into office and print shop. In the office were the desk, filing cabinets, paper sample box, a swivel chair, and a long bench where many of the town's old men, or salesmen from out-of-town, or subscribers, or those wanting printing done, would spend many hours.

I stepped onto the long porch, walked past the house, over to the connecting office. Stepping inside I could not see anything for a moment, after the bright sunlight. I stopped, my eight-year-old hand still on the screen door. But Papa had seen me and was saying, "Why so quiet, little one—little noisy one?"

"There's nothing to do," I said sadly, moving toward him. "Everybody's gone."

"Want to cut some paper?" he asked, turning the key in the form so it would tighten and hold the type. I nodded, and he lifted the heavy form to the press where tomorrow he and Mama would put the big sheets of paper on, one at a time, and turn a hand roller over the canvas holding it, to print the weekly paper.

He wiped his hands, as I had seen him do so many times, on a rag with gasoline on, put his arm about my shoulder, and took me over to the imposing paper cutter which was still quite new. He adjusted a thick pile of paper under the sharp blade, (he wouldn't let me touch that), and then let me take hold of the cool, steel handle. If I jumped off the floor

and came down on it with all my weight, I could almost make it cut through the paper. Most of the time, though, he had to help me. When we were through, we had two bunches of paper; usually he gave me one of them. If I asked him, he would staple the pages together, and I would have a little notebook. I think I have loved good paper ever since.

We went up to the front office, and I curled up on the bench and began drawing, while he sat at the desk and typed with two fingers. After a moment, I asked, "What are you writing?"

"Oh, a poem, maybe."

"What is a poem?"

"Why, you know. I read them to you all the time."

"Yes, but really, what is it? Why is it different from a story?"

"Well, a . . ." he was puzzled for a moment, then he went on, "a story has characters . . . a plot . . ."

"What's a plot?" The words popped out, then as quickly as I had asked them, I forgot them in an idea that had come to me. I said, "Little Boy Blue" has characters in. But it's a poem."

His fingers dropped to the typewriter keys, he looked out the window for a moment before he said, "Well, a poem has more feeling in it; it's more a part of you. Say you put your loneliness today into words, it might be a poem. Or say you have a particularly happy experience and write it so that others can almost feel the way you felt, I guess that's about as near as I can come."

"I feel too lonesome to tell it," I said, half to myself. "It just hurts . . . in here."

"So young . . . so young . . ." he breathed, chucking me under the chin. "Someday you will tell it."

He turned back to the typewriter, and I went back to scribbling words that first I believed were poems, then stories, then a play, for I had told my friends that I could, and would, write a play that we would put on in Lois' father's theater. All I needed now was an idea, and I was sure Papa could give me one if I asked him. But just as I was about to speak, Mr. Derek, in his fancy new chugging automobile drove up outside. It made a lot of noise, and the steam poured out of the front, but it was bright and fascinating, with big

gold-colored lights on the front and a rubber bulb that made a noise like the geese flying over the river bottoms.

Mr. Derek came into the office, slapping his big gloves together, taking the goggles from his eyes; his tan duster and peaked cap made him look funny.

"How would you like to drive out to my farm?" he asked Papa. "We'll bring you a bushel of apples and some pears back to pay my subscription."

Papa leaned back in the swivel chair, fingered his gold watch chain, smiled at me, saying, "Would you like to go?"

"Me?" I asked, nearly rolling off the bench, "could I?"

"Sure," said Mr. Derek, "if your Ma'll let you. I know she's scared half to death of these contraptions."

"Run and ask her," Papa said. "Tell her I'm going, and I think you will be all right."

It took a little coaxing, a little pouting, some dramatization of my loneliness, but Mama finally consented. She kissed me, held me tight, almost as though she were afraid she might not ever see me again, and I was soon back downstairs, my sunbonnet in my hand. We were ready to go. We stepped up into the high automobile, sat on the smooth leather seats, while Mr. Derek gave a furious crank which set the car to quivering, then he raced to get in.

As the car sputtered and shook, getting started, I was frightened, but Papa held my hand, though I noticed his free hand was on the knob of the door ready to open it so we could jump out if the thing exploded.

It didn't. Pretty soon we were rolling along faster than any of the horses on the road, we were passing them up; and some of them were so frightened they reared in the air when they saw us.

We reached the farm west of town, got out of the car, looked around. It was much cooler here because of the big trees, and the river, and the little stream that ran through the fields. Papa took me over to see the cow with her new calf, the horses in the barn. I sat on a little bench under a weeping willow tree and watched rainbow-feathered ducks move across the water without even any effort.

Then Mr. Derek said we would drive down to the orchard, so we got

into the car again and rode around the farm until we came to just hundreds and hundreds of trees all loaded with apples. Papa reached up and picked one, polished it on his pants' leg, and handed it to me. I let the juice lie on my tongue until it stung a little, because it was so sweet and so tangy and so cool. As we walked under the boughs which were so low we had to stoop to get under them, I imagined I was in a fairy kingdom and was being taken to a dungeon where I would be rescued by a fairy prince. There were a lot of details about it in my mind, and I suddenly knew that I had my idea for the play we would put on.

When we got back from the orchard, Papa gave me a drink in a tin dipper, from a rock well. Water never ever tasted the same before or since. He said, "Do you want to see the princess who is hidden in the well?"

"Oh, yes," I cried, "is there really one?"

He lifted me, held me tightly around the waist, and let me look down into the smooth, clear water way down below. "Oh, I believe I can see her," I said, seeing indeed a face down in the water, then another beside it. "That must be the ogre who has her captured," I exclaimed, and Papa set me down, saying, "Humph. You know that was me."

"And you know the princess was me," I laughed. He laughed too, and as I looked at him, we seemed very close together.

"You're not lonesome any more?" he asked, and I shook my head. I was very happy in a warm, good way. I think I was appreciating sun and trees and beauty more than I had ever done before.

When Papa and Mr. Derek put the apples and pears in the back seat, I asked if I could sit back there with them. They said of course I could, and I climbed in.

The wind had started to blow, and Mr. Derek had put the side-curtains on the car. It was such fun being there, shut in by the curtains with their little isinglass squares. I would look out of these and see the world flying by, and the wind bending the summer trees, the clouds coming together in the sky. Suddenly, I saw Papa turn and look at me. I smiled at him, and he smiled at me.

Just like that, I knew what a poem was.

THE FOLLOWING ARTICLE IS BASED ON
A CHAPTER OF THE SAME TITLE
IN THE BOOK
"GREATER DIVIDENDS FROM RELIGION"

A Study In GOOD And EVIL

by Gerrit de Jong, Jr.

DEAN OF THE SCHOOL OF FINE ARTS,
BRIGHAM YOUNG UNIVERSITY

*Wherefore,
all things which are good
cometh of God,
and that which is evil
cometh of the devil;
for the devil is an enemy
unto God, and fighteth
against him continually,
and inviteth and enticeth
to sin, and to do that
which is evil continually.

But behold,
that which is of God
inviteth and enticeth
to do good continually;
wherefore, every thing
which inviteth and
enticeth to do good,
and to love God, and
to serve him, is
inspired of God.*

Moroni 7:12-13.

MAN'S relation to the powers he thinks of as controlling life and the universe is called religion; man's relation to his fellow men is called morality. The word *morality* is ultimately derived from the Latin word *mores*, which has to do with manners. The science that deals with morals, basic principles of right action, is called ethics. This word comes into the English language through the Greek word *ethikos*, which may be traced back to *ethos*, meaning character. In non-technical discussions, the meaning of the word *morality* is often narrowed down to cover mainly what is more correctly called chastity, an extremely important part of inter-human relations, but, in the general sense, not synonymous with morality. For the purposes of this discussion the word *morality* is used in the larger, more inclusive sense.

To the Latter-day Saints, morality without inspiration or guidance by the spiritual influence of religion would not be considered sufficient for salvation here or hereafter. Jesus taught man about his relation to the Father, but he also taught him how to live in peace and happiness with his fellows. In fact, he made what we call "salvation" dependent upon living in accord with the morality he taught and exemplified.

Many attempts have been made to give a practical definition of morality. A simple and inclusive one says that morality is a code of conduct that makes for the preservation of life and happiness. Another, widely accepted, calls that sort of behavior best, or "moral," which in the long run brings about the most intrinsic goodness and the least intrinsic badness. The moral person has a greater love for good than he has for evil. To argue that any moral code at

any given time cannot have fundamental importance because it is based on custom and will change with time is simply to confuse morality with conventionality. Contemporary morality is based upon those customs which man has selected and approved for perpetuation after ages of experimentation with them.

A pronounced desire to "be good" overtakes all of us many times. When we determine to put our desire into practice, however, we discover that it is not a simple matter. Be good? In what way? In what particular? One cannot be good or moral in the abstract. The more we think about it, the more the complexity of what we call morality becomes evident. In his autobiography, Benjamin Franklin records his going through such an experience. He says:

... I conceiv'd the bold and arduous project of arriving at moral perfection. I wish'd to live without committing any fault at any time; I would conquer all that either natural inclination, custom or company might lead me into. As I knew, or thought I knew, what was right from wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct.

For this purpose Franklin made a list which included under thirteen names of virtues all that then occurred to him as necessary and desirable. To each he added a short

(Continued on page 467)
THE IMPROVEMENT ERA

That Missionary

BEN E. RICH

FROM MATERIALS SUBMITTED BY

Benjamin L. Rich

BEN E. RICH—missionary, author, speaker—served the Church first as a young missionary in England, and later as president of the Southern States Mission and president of the Eastern States Mission for a total of twenty years—or more than half of his mature life. Several thousand missionaries knew his counsel and direction in the mission field. And few missionaries in the last half century have not found a tracturing aid in his book, *Mr. Durrant of Salt Lake City—That Mormon*, or the tract taken from it, "A Friendly Discussion," or found a wealth of material in his two-volume *Scrapbook of Mormon Literature*.

President Rich was born November 7, 1855, in Salt Lake City, Utah, the son of Elder Charles C. Rich of the Council of the Twelve and Sarah DeArmon Pea Rich, both pioneers of 1847. He died in New York City at the height of his career, as president of the Eastern States Mission, September 13, 1913. But his activities would fill several ordinary lifetimes.

In stature he was nearly six feet tall, erect, with a graceful carriage. He had a handsome face, fine forehead, dark, kindly eyes, a classical nose, a firm jaw, a happy smile, a hearty laugh, and was blessed with a musical voice. He was one of the most eloquent preachers of the Church of Jesus Christ of Latter-day Saints. His voice had unusual carrying power, and its friendly tone always commanded respect and attention. At open-air meetings in the large cities of the mission field he would gather throngs about him in the course of a few minutes.

President Rich went to his home in Rexburg, Idaho, for a few days, after the 1900 October general conference. While there, Theodore Roosevelt, then a candidate for the vice-presidency of the United States, was the guest of honor at a political rally. Elder Rich, at that

time presiding over the Southern States Mission, was chairman of the meeting, and in introducing vice-presidential candidate Roosevelt he referred to him as the next president of the United States. (Roosevelt's running-mate, William McKinley, was seeking re-election as president. He was felled by an assassin's bullet six months after his second inaugural.)

Roosevelt was much impressed by Elder Rich and asked him to accompany him to Salt Lake City in his private railroad car and to answer a few questions Theodore Roosevelt had concerning the Church. Elder Rich went to the candidate's bedroom as the southbound train was near Idaho Falls. Hundreds of questions were asked that night, and in the early morning hours when President Rich left the bedroom south of Cache Junction, Utah, the vice-presidential candidate thanked Elder Rich, saying that he had never listened to a more interesting account of a great people and a great religion.

When Reed Smoot's right to his United States Senate seat was challenged, President Joseph F. Smith asked John Henry Smith and Ben E. Rich to make a special trip to Washington, D. C., in Elder Smoot's behalf to interview President Theodore Roosevelt. Senator Thomas Kearns of Utah was asked to arrange the interview. The senator accompanied the two envoys to the White House, and he attempted to introduce them to the President.

"Senator," the chief executive said, "I know both of these men as well as I know you. They are my personal friends."

After asking several pertinent questions he suggested that the Church men interview several Senate leaders, and to say to those senators that they had been sent by



BEN E. RICH

He was one in whom no trust was misplaced, no confidence unfulfilled. A man fearless of the world, fearless of opposition, being established as he was on the principles of eternal truth. He was a stalwart defender of the truth, a friend of mankind, faithful to every duty, capable to perform the labors to which he was called, and always willing and ready to perform.

—President Joseph F. Smith

the President of the United States. It has been said that Joseph F. Smith attributed the Washington journey of Elders John Henry Smith and Ben E. Rich as the greatest single factor in Senator Smoot's ultimate victory. Little is generally known of President Roosevelt's active support in the matter.

When President Theodore Roosevelt made a visit to Chattanooga, Tennessee, there was a parade from the hotel three blocks to the Chattanooga auditorium. Ben E. Rich stood at the curb behind the ropes, and as the group marched past with the President at the head, the mission president called, "How do you do, Mr. President?"

Recognizing the voice, the President stopped and walked over to the curb and shook hands with Elder Rich, asking him how he was faring in the mission field. The President was concerned with the mobbings of the elders in the South and closed the short discussion

(Continued on page 486)



ON THE Bookrack

SUPPLICATION

(Lyrics by William Mulder, music by B. Cecil Gates. The Choir Publishing Company, Salt Lake City, Utah. 7 pages. 20 cents.)

THIS musical selection arranged for mixed voices, and just published, was among the musical remains of Professor B. Cecil Gates, whose musical contributions to the Church are loved and valued highly because they lift noble sentiments to lofty heights through inspired strains of music. The text of this lyric, written by a son-in-law of Brother Gates, has been molded by the composer into a touching, uplifting cry of the troubled soul. Hope comes into view as this beautiful selection is sung to compelling music of a great artist.—J. A. W.

HIATT-HIETT GENEALOGY

AND FAMILY HISTORY

(William Perry Johnson. Copyright 1951. \$12.50—\$8.25, to family org.)

RECORDING the 8,500 names of the Hiatt descendants in addition to historical matters of interest and importance is a tremendous undertaking. The compiler of the book has been working at his genealogical and historical history for seventeen years and has gathered a wealth of material, which he has thoroughly annotated, as to authenticity.

The book, while of interest to members of the Hiatt family specifically, affords an excellent example of what may be done by a family that is moved by the spirit of finding its ancestors, as Elijah promised would be done in these latter days.—M. C. J.

THE GOWN OF GLORY

(Agnes Sligh Turnbull. Houghton, Mifflin Co., Boston. 1952. 403 pages. \$3.75.)

THE author used the quotation from Horace as the theme for her book, "Happy is he to whom God has given with a sparing hand, as much as is enough." It is a theme which should increasingly be emphasized. This story of family life in a small village and the love and loyalty that bind the family together will make stimulating as well as wholesome reading. The story begins in 1881, but its messages are timeless and invaluable.—M. C. J.

SUNLIGHT AND SHADOWS

(Compiled by Albert L. Zobell, Jr. Bookcraft Co., Salt Lake City. 160 pages. \$1.00.)

THIS is the second printing of a collection of funeral themes, compiled by Albert L. Zobell, Jr., the original edition having been unavailable for some two years. The brief quotations it contains in its 160 pocket-size pages, are classified under the following sub-sections: Men Speak of Death; The Poets Add Their Bit; The Scriptures Chart the Way; Latter-day Concepts. With a useful index included, it will serve a useful purpose for many people who have occasion to speak at funerals or to send condolences to those who have lost those they love.—R. L. E.

Your Behavior Problems, by O. Spurgeon English and Constance J. Foster; *Life with Brothers and Sisters* by Frances Ullmann; *Helping Children Understand Sex* by Lester A. Kirkenhall; *When Children Start Dating* by Edith G. Neisser; *Exploring Atomic Energy* by John Lewellen; *Clubs Are Fun* by Mildred C. Letton and Adele M. Ries; *Primer of Atomic Energy* by John Lewellen Science Research Associates, Inc., Chicago 10, Illinois. Here are some more of these helpful booklets that will aid the parent and teacher of youth in understanding young people, and of more particular importance, they aid the youth in understanding themselves.

One fact that is particularly commendable is that the constructive side is always emphasized in these booklets, as, for instance, treatment of the atom bomb, which to many young people has been particularly frightening.

—M. C. J.

TWO SOFAS IN THE PARLOR

(David Cornell DeJong. Doubleday & Co., New York. 1952. 253 pages. \$3.00.)

THIS delightful portrait of a Dutch family that arrived in Grand Rapids from Holland in the year 1913 will while away many a pleasant hour and leave the reader warmed by the reading. The author has a rollicking touch that, added to his exceptional characterization and sense of situation, make for real satisfaction in the reader.

—M. C. J.

THE ROAD TO SHALIMAR

(Carverth Wells. Doubleday & Co., New York. 1952. 282 pages. \$3.75.)

TO THE United Nations Kashmir is an insolvable question, but to Carverth Wells it is the fulfilment of a long-cherished dream. Even though he had traveled to Pakistan—the doorway to Kashmir, he was unable to make the

desired journey into that country.

Graduated as an engineer from London University, Mr. Wells has headed various scientific expeditions to various areas of the world. Now he is an American citizen, making his home in Bermuda and New York, and has become a writer of note, as well as platform and radio lecturer. The book offers rare entertainment—as well as sounding notes of importance concerning this land, bone of contention between the Union of India and Pakistan.—M. C. J.

READINGS IN COUNSELING

(Edited by Karl P. Zerfoss. Association Press, N. Y. 1952. 639 pages. \$6.00.)

THIS collection of excerpts from leading writings in counseling should prove helpful and stimulating to those who deal with people in leadership situations. The dramatic and sometimes frightening developments of the day make it imperative that leaders understand some of the stresses confronting people in our rapidly changing world. Probably the most helpful part of the book is that there are many people's ideas, which affords a well-rounded view of what can be done and the variety of methods for aiding people.—M. C. J.

Children's Books

THE WATER THAT JACK DRANK

(William R. Scott, William R. Scott, Inc., N. Y.)

USING vivid paintings and the rhythm pattern of the liltng "This Is The House That Jack Built," William R. Scott and Charles G. Shaw take the reader step by step through the processes that bring the water from its source to the glass that stood on the shelf at Jack's house. Youngsters will remember how Jack got the water to drink because they will enjoy reading about it.—D. L. G.

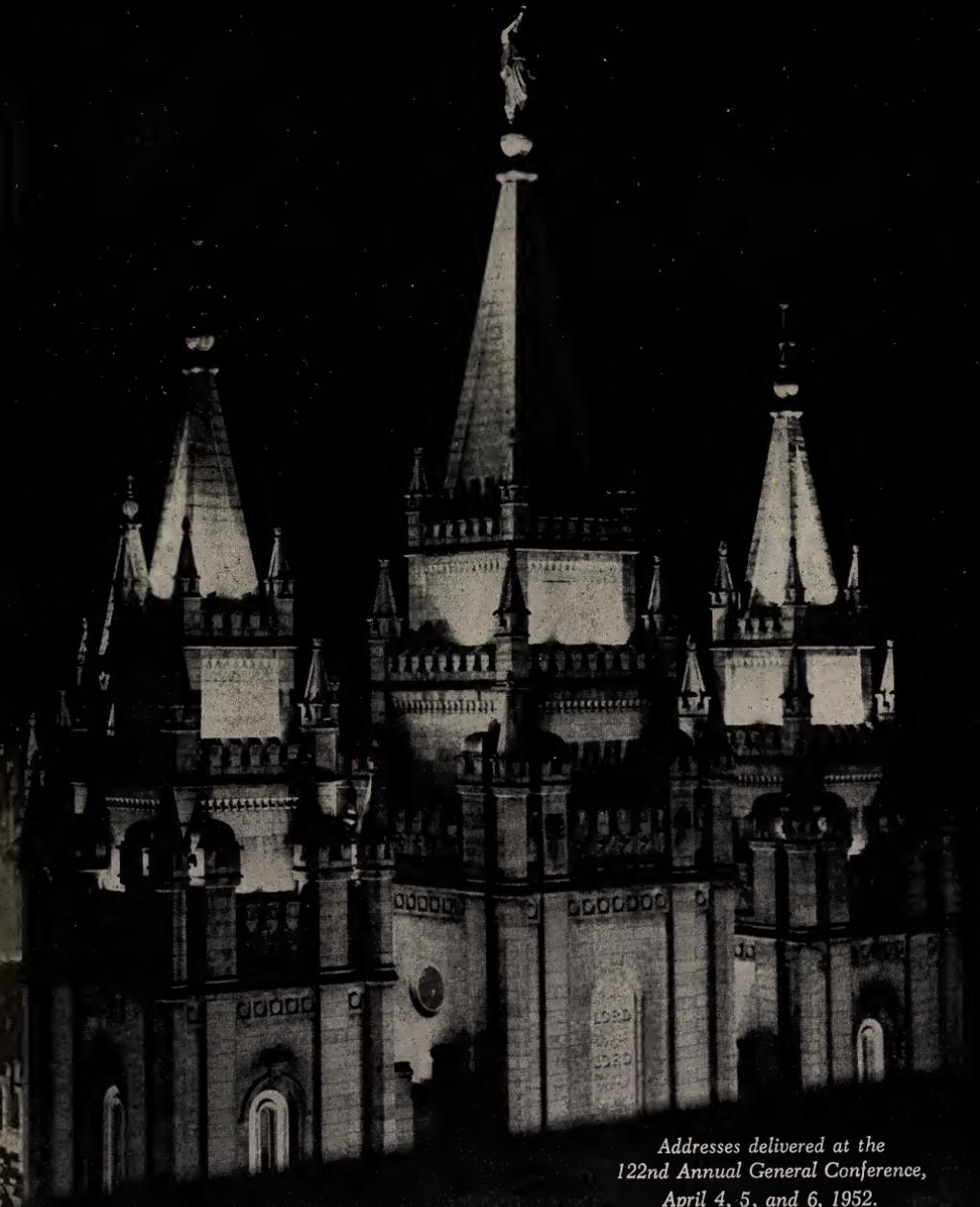
TIPPY

(Sally Scott. Harcourt, Brace and Company, New York. 46 pages. 1950. \$1.75.)

SALLY SCOTT, a favorite of young readers, has written another thoroughly fascinating book which will appeal to children and cat lovers. Tippy is a lovable cat who tries very hard to find a suitable home for himself.

E. J. M.

General Conference Section—



*Addresses delivered at the
122nd Annual General Conference,
April 4, 5, and 6, 1952.*

Favorable and Unfavorable Phases of PRESENT-DAY

by President



President David O. McKay

It is truly a joy to meet with you, my brethren and sisters. Another six months have passed since the Church met in general conference. How the time flies! There is an old hymn, now unpublished, which could be sung appropriately:

How swift the months have passed away,
'Tis conference again.
And Zion's untold thousands come
To swell the joyful strain.

A seat occupied six months ago is vacant this morning—a voice valiant and vigorous then in defense of the restored gospel is silent today. We miss Dr. Joseph F. Merrill, member of the Council of the Twelve, and make loving reference to his noble character and distinguished service.

And now, my dear fellow workers, it is with mingled feelings of gratitude, satisfaction, and apprehension that I greet members of the Church assembled in this opening session of the 122nd Annual Conference.

GRATITUDE

We are grateful for the blessings of the Lord to his Church in all the world, and for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge in your presence, his nearness and his goodness; and in that spirit of prayerful appreciation proclaim that our souls respond in harmony with the spirit of a glorious vision given to the Prophet Joseph Smith: "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no savior."

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out."

"His purposes fail not, neither are there any who can stay his hand."

406

"From eternity to eternity he is the same, and his years never fail." (D. & C. 76:1-4.)

ENCOURAGEMENT JUSTIFIED

It is a source of real encouragement to contemplate the loyalty and energetic efforts of the priesthood of the Church, including of course the General Authorities, stake and ward officers, presidencies of missions, missionaries, officers, and members of branches throughout the world. I believe I can say in truth that the standard of efficiency in missions and in organized stakes has never been so high. A hasty glance at what quorums and auxiliaries have achieved during the past year will confirm this.

FIRST: QUORUMS OF THE PRIESTHOOD

According to reports that have been received, the Melchizedek Priesthood of the Church (and that includes all worthy adult members) is showing an increase in the number who pay a full tithe, who observe the Sabbath day, who attend sacrament meetings, and who hold regular family prayers.

There has also been an increase in the average attendance at weekly priesthood meetings. In a five-year period (1947-51) the following increase is shown:

	1947	1951
High Priests	46%	48%
Seventies	39%	44%
Elders	18%	20%

In participation in all phases of the Church program, the following marked increase is shown in the same five-year period:

	1947	1951
High Priests	67%	91%
Seventies	54%	89%
Elders	31%	70%

SECOND: RELIEF SOCIETY

A memorandum from Sister Belle S. Spafford, president of the Relief Society, indicates that there has been an increase in membership in that organization of from 126,550 in 1950 to 132,451 in 1951, or an increase of 5,901.

Teachers have made 2,055,803 visits—an increase of 145,141 over last year.

Visits to sick and homebound—193,558, or an increase of 11,200 over last year.

Choruses of the Relief Society Singing Mothers are increasing, thus furnishing the sisters with an opportunity for spiritual expression through choral singing.

THIRD: SUNDAY SCHOOL

The general board of the Deseret Sunday School Union has been emphasizing during the year 1951 the importance of proper spiritual teaching in our Sunday Schools. As a result there has been a notable increase in teacher training classes and enrolled teacher trainees over the previous year.

Reports indicate an increase of 6% in the number of classes held, and an increase of 13% in number of trainees.

Better order and more reverence in opening exercises and in class work has been a most commendable aim.

Enlistment, or Sunday School missionary work, has been stressed. There has been an increase of 12% in the enrollment. The average attendance at Sunday Schools has increased 13%. It is estimated that about one-third of the entire membership of the Church now participate in Sunday School.

FOURTH: Y.M.M.I.A.

In the 183 stakes, 10 missions reporting, including 1,638 wards and branches, the Young Men's Mutual Improvement Association reports a total membership of 104,383, with an average attendance of 53%.

In participation in joint Y.M. and Y.W.M.I.A. stake recreational activities there has been an increase. Departments averaged an increase of 20% to 50%, the greatest increase coming in the M Men-



CONDITIONS

David O. McKay

Gleaner and Scout-Beehive Departments.
The general board of Y.M.M.I.A. is endeavoring to have every boy in the ward attend M.I.A. regularly, with a result that the enrolment has grown from 81,253 four years ago to 104,383 this last year.

FIFTH: Y.W.M.I.A.

The Young Women's Mutual Improvement Association had an enrolment in 1951 of 110,095 as compared with 105,309 the previous year.

In December 1949, there was an all-over Church average for the girls 12 to 19 years of age of 48% attendance at sacrament meetings. This is a very commendable feature. Also 61% attended Sunday School, and 59% M.I.A. In December 1951, the average had increased to 53% at sacrament meetings; 63% at Sunday School; and 64% at M.I.A. This substantial increase shows a great spiritual growth, for it means that our girls are attending more Church meetings and hence gaining a greater knowledge of the gospel.

SIXTH: PRIMARY ASSOCIATION

Last year marked the completion of the Primary Children's Hospital, the dedicatory service having been held on March 2 of this year.

A most commendable project for 1951-52 stressed four phases of reverence for boys and girls. I will read those:

1. We will act as we should in our Heavenly Father's house.
2. We will greet our friends quietly.
3. We will not take the name of the Lord in vain.
4. We will respect those chosen by our Heavenly Father to lead us.

Another very commendable feature is the "Kindness to Animals Club" being sponsored by *The Children's Friend*. I commend that to your attention, especially when we sense the reports that we have had recently regarding some sadistic young boys who have been going around with "22's" shooting, just for mere sport, the starving deer.

GENEALOGICAL SOCIETY

In 1951 there were 31,726 persons who undertook research through the books of the library, and approximately 13,000 individuals who used the records in the Archives Department. At the close of 1951 there were sixteen million cards in the Index Bureau files. The records of two hundred thousand separate family units were examined at the Index Bureau.

A total of between twenty-five and thirty million pages of records were placed in the files of the microfilm library during the year 1951, and a total of 2,334,058 lineal feet of film were developed in the laboratory in Salt Lake City during 1951.

These are just a few highlights giving cause for satisfaction. There is a general response, as the figures and reports indicate, on the part of the people of the Church everywhere. The responsibilities they carry, the undertakings that they adopt and employ to raise 50% of the cost of their houses of worship are most remarkable.

I think I will give you an instance. Last February a meeting of all the presidents of the stakes of southern California was held. President Waite and his associates and the committee presented to those brethren a suggested plan whereby the stakes and wards of that region might raise a million dollars to assist in the construction of the Los Angeles Temple. Three weeks later, as the First Presidency sat at the table in their regular daily meeting, they read a telegram that came that morning from President Russen of the Los Angeles Stake, stating, "We have already canvassed the wards in our stake, and they have subscribed 256% of their quota." And while we were reading that, the telephone rang and President Waite of the South Los Angeles Stake at the other end said, "I thought you would like to know that the

Los Angeles Stake has gone over the top 256%. We were a week later starting our canvass in the South Los Angeles Stake, so we have reached only 10% of the people, but we have 90% of the quota subscribed from the 10%." Last evening the presidents from those stakes met with the First Presidency and reported \$1,666,000.00 subscribed, and more subscriptions coming in.

Now that is indicative of the spirit that animates the members of the Church in their efforts to further the interest of establishing the kingdom of God. Well, we commend you and bless you, and God will bless you.

CAUSES OF APPREHENSION

But now, brethren and sisters, we have cause for apprehension. I refer to the efforts to deprive man of his free agency — to steal from the individual his liberty.

Next to life itself free agency is the greatest gift of God to man.

The two most important documents affecting the destiny of America are the Declaration of Independence and the Constitution of the United States. Both these immortal papers relate primarily to the freedom of the individual.

Founded upon that principle of free enterprise fostered by these documents, the United States of America in less than two centuries has achieved a greatness that exceeds that of any other country in the world.

The deep concern of every loyal citizen regarding this threatened loss of our freedom has been well expressed by a Mr. Fred G. Clark, Chairman of the American Economic Foundation, wherein he expresses the fear that the code of the people is replacing the code of God. Here are his own words. I shall tell you when I end the quotation: "The American giant towers over the world in its physical strength, greater than that of all the rest of the nations put together."

"But something is wrong with America.

"At this high moment of history when the task of world leadership has been thrust upon us, we stand confused, reluctant, hesitant, and ineffectual.

"We are no longer certain what we stand for, and this, I believe, is because we have forgotten the circumstances surrounding the birth of our nation. . . .

"For decades it has been popular in America for the cynical intellectuals to sneer and scoff at what we call the traditions of Americanism.

"The instruments of this sabotage were words and thoughts — plausible half-truths, sly appeals to that spark of larceny that lurks in every human heart, subtle suggestions of an atheistic nature, and the careful nurturing of a patronizing attitude toward everything American that has held to be fine and sacred.

"The people who planted these words and thoughts may have been either stupid or vicious, fools or foreign agents, smart-alecs, or smart organizers.

"What they were does not now matter: the thing that does matter is to counteract what they have done.

(Continued on following page)



President David O. McKay *Continued*

"Everybody in every position of leadership has got into this act because the damage has affected every phase of our life.

"The places in which this sabotage occurred were the schools, the churches, the communist-dominated labor halls, the lecture platforms, the motion pictures, the stage, the pages of our newspapers and magazines, and the radio. Every means of communication has been utilized against us. . . .

"The man (or nation) who has a plan—a way of life—in which he believes, has mental security.

"To destroy this security, one must destroy that man's faith in his plan.

"Reliance on a code of life which, if held in common with one's fellow men, brings peace of mind, develops the abilities of the group. . . .

"The degree to which the American code of life has been weakened can best be demonstrated by simply calling attention to the degree to which the foundation of that code has been weakened.

"Many people become self-conscious when discussing this foundation: I am not one of those people.

"That foundation (and of this there cannot be the slightest shadow of a doubt) is made up of the Ten Commandments and the Golden Rule.

"Within this moral code, we have a complete way of life.

"Acceptance of these precepts takes care of every phase of human life—spiritual, political, social, and economic. . . .

"America was a nation of people who had faith in their political and economic systems because they had faith in God, and had built those systems around the teachings of God.

"Every collectivist from Karl Marx to Stalin has agreed that faith in God must be destroyed before socialism can take over.

"Therefore, it was obvious that the problem of sabotaging America's faith in America was the problem of transferring the people's faith in God to faith in the State.

"That thing called morality in politics, business, and private contracts, had to be broken down.

"To an increasing extent the people have come to look upon morality as an old-fashioned superstition.

"Religion has for many church members become a safe way of *dying* rather than a *good way of living*."

I commend his entire speech, from which I have taken these extracts.

Add to this threatening upset in national standards the increasing tendency to abandon ideals that constitute the foundation of the American home, and you will agree with me that there is cause for apprehension.

Now what shall we do about it? That concerns us.

When Paul was a prisoner in Rome, he sent a letter to Timothy, saying in substance:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (II Timothy 4:2-4.)

It is as important today as when Paul wrote that farewell message to Timothy that officers and teachers in the Church "preach the word; be instant—that is, eager, earnest—in season and out of season."

Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830, there was given to the people of this land and of the world, a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, then, this is the Word which we should preach—the gospel plan of salvation.

FAITH IN GOD

The founders of this great republic had faith in the economic and political welfare of this country because they had faith in God. Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God governing in the affairs of men. Indeed, as has already been said, the success of communism depends largely upon the substitution of the belief in God by belief in the supremacy of the state.

Preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

Bear witness that "God and the unseen world," to quote a leading thinker, "are not mere objects of surmise. . . . Religion standing on the known experience of the race makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works. . . . When, therefore, we call God personal we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite." (Charles Dinsmore of Yale.)

Second: Latter-day Saints proclaim that fundamental in this gospel plan is

the sacredness of the individual, that God's work and glory is "to bring to pass the immortality and eternal life of man."

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labor union, or any other organization to deny a man the right to speak, to worship, and to work.

Third: Preach that the plan involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach that no government can exist in peace, and I quote from the Doctrine and Covenants, except such laws are framed and held inviolate, as will secure to each individual the "free exercise of conscience, the right and control of property, and the protection of life."

Fourth: Preach the sacredness of family ties—the perpetuation of the family as the cornerstone of society.

Fifth: Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our government as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

To summarize: Let us be instant in season, and out of season, declaring that a kind and loving Heavenly Father is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

Proclaim that his Beloved Son, the Redeemer and Savior of mankind, stands at the head of his Church that bears his name—that he guides and inspires those who are authorized to represent him here on earth—authorized by the priesthood when heavenly messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation rests upon the entire membership of the Church, but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.

To them today, as Paul said to Timothy, we give the admonition: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

In Zion let God's name be praised
Who has a feast prepared,
The glorious gospel standard raised,
The ancient faith restored.
Swift heralds, the glad news to bear
O'er land and ocean fly;
And to the wondering world disclose
The message from on high.

God give us power to fulfil this destiny of the Church, and to perform our duties, I pray, in the name of Jesus Christ. Amen.

THE TABERNACLE

by President Stephen L Richards

I SAT in the Tabernacle a short time ago listening to beautiful music. After the concert was over I was a little embarrassed inwardly to recognize that I had heard but very little of what went forward, for almost at the beginning of the program my thoughts turned to this great building in which we are met today. Somehow or other, its place in our history and its connotations assumed such proportions in my thinking that I decided that it might be worthy of a little of our attention as we ponder the progress and mission of the restored Church of our Lord.

This Tabernacle of the Church of Jesus Christ of Latter-day Saints, erected on what we designate as Temple Square in Salt Lake City, Utah, has come to be one of the most interesting and widely known buildings in western America, and perhaps in all America, excluding structures at the national capital and at points of great historic interest in the formation of the republic.

The first work on the Tabernacle was begun in the spring and summer of 1863. The first foundation stone was laid July 26, 1864. The Tabernacle was completed, so far as to be usable, by October 6, 1867, when the first conference was held in the building. The following is a quoted notation in the record:

"The gates to the Temple Block were opened at nine o'clock, and the people flooded in. Long before ten o'clock, the time for the commencement of the conference, the seats in the great Tabernacle were filled, the aisles and doorways were crowded, and many were left outside. The stand was filled with the Church officials and the various choirs who were present to take part in the service."

The conditions here described are not difficult for the present generation to visualize.

The organ was only one-third completed by this time but was used to accompany the singing. Temporary seats were used since the installation of permanent seats was not completed until sometime during the summer of 1868. The gallery was not completed until later, and was first used at the postponed general conference of the Church on May 5, 1870. It is recorded that this additional seating capacity was much appreciated, and that the installation of the gallery improved the acoustics of the building.

The Tabernacle was not dedicated until October of 1875. I shall speak of the dedication later.

Perhaps one of the first significant items about the building is its size. It is 250 feet long by 150 feet wide; 65 feet to the ceiling, 75 feet to the top of the roof, standing upon 44 stone pillars,

with 16 doors 10 feet wide, and 4 doors 4½ feet wide, allowing the exit of 13,000 persons in 5 minutes. Its architect, Henry Grow, claimed that it was the largest hall in the world unsupported by columns. I have made no research to determine for how long a time the architect's statement may have been true.

The huge capacity of the building is most tangible evidence of the firm conviction of the builders in the growth and destiny of the cause they upheld. Without its great size it never could have served its mighty purpose. In the early days of our settlement in these valleys of the mountains, communication was very difficult. Even after the coming of the telegraph and the railroads, people had to come and see and hear to get correct impressions and information. Had the building been smaller, countless thousands would have been deprived of opportunities and blessings they have most highly prized. Then, too, it seems to me worthy of note that the building was built just about as large as it could have been built so that an audience within it could be made to hear, long before the day of electrical magnification of sound. The acoustics of the Tabernacle have been the subject of comment by scientific persons and others for many years. I don't know that a full treatise has ever been written, but it would make a deserving and interesting thesis. This great structure, enormous at the time of its building, is the physical embodiment of a mighty concept that the work of God is expansive, all-embracing, with room for all who will come and listen and receive.

The Tabernacle has been a great cultural center. For eighty years it has housed substantially all of the major concerts, symphonies, bands, choirs, and vocal and instrumental artists who have come to this section of the country. It is safe to say that without it the communities in this area would have been deprived of innumerable opportunities to see and hear the outstanding talent of the world. It has been the scene of great pageants that will long live in our memories; and in addition to being the greatest stage for artistic presentations in our community, it has been a place of instruction and rehearsal for thousands upon thousands of children, young people, and adults, developing talent and artistic appreciation wholly beyond our power to measure. Throughout the years the building has generally been contributed to almost every conceivable cultural project which has come our way.

In thus extending the use of the building, the Church has had what I believe to be a unique experience. I



President Stephen L Richards

don't know that there is a comparable situation in the country. It has always been the effort to maintain standards of conduct in this building and on the grounds roundabout which comport with the beliefs and standards of the Church. Those who come here are asked not to smoke or drink or use profane language, and I think that, with few exceptions, they who are not of our faith, and who do not practise our standards, have been sufficiently respectful of our views to observe the decorum of this building. We appreciate their consideration.

This Tabernacle has been, in some respects, a civic center. It has been a forum for Presidents of the United States, candidates for the Presidency, notables from foreign countries, and lecturers, and for the discussion of some of the most important issues which have ever confronted the nation. It has been used as a gathering hall for great national conventions, and it has played a part in the advancement of important civic causes. It has paid tributes of homage and honor to our national heroes; it has met the demands of emergency; it has been through the years an invaluable asset in our community life.

More important than any of these, however, in the history of this great Tabernacle, is its place and function as a house of worship.

Since singing usually begins our public worship, at this point I would like to speak a little of the choirs of the Tabernacle. Here is and has been for over seventy-five years the home of the Tabernacle Choir. I would not venture to say whether the Tabernacle has made the choir or the choir has made the Tabernacle famous. It is sufficient to know that all through the years we have had a great choir in a great setting. As many as sixty years ago the Tabernacle Choir had a na-

(Continued on following page)

President Stephen L Richards *Continued*

tional reputation. Through eisteddfods, its high placement in contest in the World's Fair, and through concerts in big cities, east and west, it early attained renown in musical circles. In recent times, through national and international broadcasts, the Tabernacle Choir and the Spoken Word are household words throughout the land. During its history, both before and after enlarged facilities became available, two aspects of its work have been outstanding and conspicuous: First, the devotion of the members; and next, the excellence of its leadership. I doubt if any comparable volunteer organization of its size and responsibilities can present as fine a record for as long a time. The Church is and has been for these many years proud of this great organization, and I believe we all feel a lasting debt of gratitude to the great conductors, the great organists and technicians, and the great members of this illustrious organization. I attribute their greatness, in large measure, to the deeply religious fervor which has always actuated them. I know that with their artistic temperaments they have loved to sing, but the consistency of their performance has come out of a sense of conscientious duty and opportunity to serve the Lord and advance his kingdom. From that sentiment have come some of the great contributions which the choir has made—contributions which breathe the spirit and essence of the latter-day work, contributions which have inspired the missionary for his work, which have honored and venerated the pioneers who laid the foundations, which have extolled the glory and virtue of Christ our Lord, and his honored prophets, and which have brought comfort and solace to the poor, the discouraged and bereaved. Here is a choir which, through the generations, has seen purpose in its work, which has striven steadfastly to advance a great cause, which has made art serve its Author, the Lord of the universe. God bless our Tabernacle Choir, from the beginning through the generations, as an emissary of art and truth in the earth.

Housed within the building is the great organ. Its impressive facade of colossal pipes and ornamental columns and caps makes it appear as an ornate temple within the auditorium, beautiful and intriguing to behold. The history of its initial construction is itself a glorious record of pioneer achievement. Its melodic voice now heard in nearly all civilized portions of the globe has been a thing alive, proclaiming in sonorous and tender tones the solemn and the sweet message of the Savior's gospel to all who have the heart and the ear to interpret and apply. Just as the choir is integral with the Tabernacle, so is the organ with both.

I stand today in a pulpit sanctified by its history. When I recall the noble servants of our Heavenly Father who have stood here and given inspired counsel to the people, and borne testi-

mony with such power and conviction and spirit as to electrify every soul who heard; when I contemplate the operation of the still, small voice, which has come from simple and lowly words given here, which have touched the hearts and sympathies of the people; when I think of the vast volume of precious truth which has been proclaimed from this stand, I feel very small and weak within it. My only comfort comes from the realization that the noble ones who have graced this pulpit have been called to speak here, as I have been called, and that they were common men, so far as the aristocracy of the world is concerned, drawn from all walks of life, just as my brethren and I are today.

What a difference in the history of the Tabernacle it would have made had the building come to be merely a great preacher's church. We have had in America such preachers and such churches. For periods of time eloquent men have enthralled audiences, achieved wide distinction, and have undoubtedly done much good. In the providence of the Lord, this pulpit has never been any one man's forum. Rather it has been the oracle of a divine dispensation where the cause has overshadowed the man, where humility has higher rating than self-assurance, where worship is measured in deeds rather than protestations.

Ponder for a moment, my brethren and sisters, and all who listen, the glorious and vital truths which have been proclaimed in this building—the nature and composition of the Godhead, the organization of the universe, the history and placement of man in the earth, his purpose in living, and the divine destiny set for him, the laws governing his conduct and his eligibility for exaltation in the celestial presence, the true concept of family life in the eternal progression of the race, the truth about liberty and the place of governments in the earth, the correct concept of property, its acquisition and distribution, the sure foundations for peace, brotherhood, and universal justice. All these elemental things, and many others incident thereto, have been the burden of the message of truth which has come from this building through the generations.

These messages have not changed with the passing of time. The Lord revealed these enduring principles. They are part and parcel of eternal truth. Man may, by his faithful research and study, discover more about them, but he will never change them. I would not discourage the inquiring mind in its exploration of the universe and quest for truth. My only caution is to begin with recognition of the divine source of truth and the revealed word of God.

What confidence and assurance it brings to us to know that our men and women of today, surrounded by an environment radically different from that of our forebears who brought this great building into existence, proclaim the

same doctrine as did they. How upsetting it would be if we had to choose between the principles and doctrines of their time and ours. We in this Tabernacle hear the same message as did the people in Kirtland and Nauvoo.

It is true that methods and practices change. They have done in the past, and they may be expected to in the future. It is within the province of a receptive priesthood, obedient to the inspiration of our Father, to adopt and adjust methods, looking toward the advancement of his kingdom. It is also within the province of his chosen servants to interpret and apply the law, but they will never change it, for the law of God is eternal.

I wish to say a word about the comfort and solace which have come to our Father's children in this great building. Funeral services have been held here for many noble men and some women. Heavenly music has been rendered, so inspiring and touching that it seemed as if those from the other world could have joined in the singing. Sermons depicting the transition into immortality, and expounding the atonement and redemption wrought by our Savior, have been given with such convincing assurance as to elevate the aggrieved and despondent to the sublimity of resignation, hope, and firm faith. Within these sacred walls have the great of our community found opportunity for the expression of their noblest thoughts and convictions, and from here they have been laid to rest in the closing of their lives. All the life dramas that have here been enacted, all the vital episodes in this historic setting will never be recounted; but they are all known to one who keeps the record, and every resolution, every change of heart, every contrition arising out of the service rendered in this building, will be a fitting tribute to the purposes it has served.

In some respects the Tabernacle may appropriately be designated as the center of our missionary work. More sermons expounding the doctrines of the Church and calling the world to repentance and defining the way to life eternal have been preached from this pulpit than from any other place in the Church. These sermons, testifying to the divine calling of the Prophet Joseph Smith in the restoration of the holy gospel, have been heard not only by the vast congregations who have assembled here, but also they have been printed, translated into various languages, and circulated in many countries throughout the earth. The pronouncements from this very stand have furnished to our armies of missionaries, in large measure, the material for their work among the peoples to whom they are sent. In the earlier days the missionaries were personally called from the stand in this Tabernacle. One can well imagine the thrill and deep impression made by such procedure. Here the courses of life were changed by assignments from the Presiding Brethren. Here the spirit of sacrifice chastened the soul, and men and women were dedicated to the work of God. Here was the true spirit of

missionary work—love and sacrifice for fellow man—developed and fostered.

In more recent times, the Tabernacle, with its wonderful Sunday morning program, has made an invaluable contribution to our missionary endeavor in bringing to our missionaries a more kindly and considerate reception as they bear the message of the gospel from door to door out in the world. Also in later years, with visitors to Temple Square reaching more than a million a year, this historic structure has achieved a position subordinate to but few places in the country in tourist interest. Thousands there are who come here every year, whose unfavorable preconceptions are altered, and who must go away with unforgettable impressions emanating from the teachings and influences coming from this building and the grounds round about. Surely a large part of Isaiah's prophecy has been realized. The Lord's house has been established in the top of the mountains, and many nations flow unto it. We await the day which will surely come when the remainder of this great prediction shall be fulfilled, when

...many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:3)

Can we doubt, my brethren and sisters, that these things have been wrought by the hand and power of the Lord? In all humility I bear witness that here is the seat of the government of the kingdom of God, here is the place where the authorized servants of our Lord are sustained and confirmed by the voice of the people. Here in this venerated Tabernacle has every President of the Church, save only one, been upheld as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. From here has gone forth the law out of Zion, and the blessings, the love and compassion of the servants of the Lord for his children.

For nearly half a century I have been the beneficiary of the teachings and the influence coming from this historic building. I thank God for it. I do not wish to worship things material, but I bow before the inspired vision and the lofty aspirations which brought this sacred edifice into being. If my regard for it, and my meager recital of the part it has played in the advancement of beauty and righteousness and truth in the earth shall bring any measure of increased deference and respect for the Tabernacle and the holy cause it represents, I shall be profoundly grateful.

I said I would refer again to the dedication of this building. The notation in the record is that the dedicatory prayer of the "New Tabernacle in Salt Lake City was read by Elder John Taylor" on Saturday, October 9, 1875. In my opinion the prayer is a masterpiece in composition, and in its comprehensive recital of the conditions and

aspirations of the people at that time. It breathes a spirit of humility, repentance, deep gratitude, and a faith so realistic and compelling as to overcome all obstacles in the achievement of the mighty destiny conceived for God's work in the world. I wish every member of the Church could read it. *The Deseret News* printed it three-quarters of a century ago. Perhaps they might care to do it again at some convenient time. This remarkable prayer went into great detail. In it were dedicated not only the usual components of a great building, but also "the mortar which binds the foundation stones together," the "nails, bolts, and straps of iron, of copper, and the brass, the zinc, the tin, and the solder wherewith the metal is soldered together," the plaster of the building, even "all the lath and the nails and the sand and the lime," the locks and the hinges on the doors and windows, and the paint and the varnish "and all the ornamentation of this building, both within and without." All these minute things represented work and sacrifice which made them sacred.

Every portion of the building was dedicated that it might fulfil its sacred purpose. Listen to the words regarding this historic rostrum, where my associates of the General Authorities of the Church now sit in your presence: "And we dedicate and consecrate that portion of this house where our president and thy servants now are, to be a holy and sacred place wherein thy servants may stand forth to declare thy words and minister unto thy people in the name of thy Son forever....

"May thy holy angels and ministering spirits be in and round about this habitation, that when thy servants are called upon to stand in these sacred places, to minister unto thy people, the visions of eternity may be open to their view, and they may be filled with the spirit and inspiration of the Holy

Ghost and the gift and power of God; and let all thy people who hearken to the words of the servants drink freely at the fountain of the waters of life, that they may become wise unto salvation, and thereby overcome the world and be prepared for an everlasting inheritance in the celestial kingdom of our God....

"We pray thee to bless the Twelve Apostles; fill them with the spirit of their office and calling, clothe them with the intelligence of heaven, the light of revelation, and the gift and power of God."

Then followed prayers, in the order indicated, for the Patriarch to the Church, for the seventies, the high priests, the high councils, the elders, the Presiding Bishop, the priests, teachers, and deacons. There were prayers for the Jews, for the Lamanites, and for all who desire to do good in this and all other nations. There were prayers also for the cooperative institutions, for those who entered into the United Order "according to thy word," the Relief Societies, the Retrenchment Societies [the Mutuals], the Sunday Schools, and then this mighty appeal: "Let the comforting influence of thy Holy Spirit rest upon the Saints, and the quickening power of the Holy Ghost unite thy people in sympathy, affection, kindness and interest. May thy people, O God, be one—one with Jesus as he is one with the Father.... one in spirit and feeling and interest; one in temporal and one in spiritual things, a band of brethren; one in rolling forth the kingdom, united together by eternal, indisputable ties; one in gathering thine elect, in building Temples and administering to the living and for the dead; one in building up the Zion of our God; one with all the redeemed and all the angelic hosts, in introducing the principles and laws of life to all of Adam's race and ushering in the millennial reign."

My brethren and sisters, I re-utter that prayer in your presence today. It is the supreme desire and ambition of my life that this glorious destiny for our people and God's work be realized. I testify that Jesus the Christ lives, that he is the Lord of the earth, and the Author of our salvation, that his precious gospel and his Church have been restored and reestablished through his chosen servant, the Prophet Joseph Smith, and that the Holy Priesthood, and the authority to represent the Lord have descended upon our present leader in authentic succession, and that he stands before us today in humility, in heart and mind receptive to the divine Spirit, to lead us in the greatest cause ever committed to men. I give you also my firm conviction that if we will but follow the teachings and the counsels of our President and his associates, all of which are in conformity with the pronouncements and principles given in this sacred Tabernacle for nearly a century of time, there will be fulfilled every prophecy and glorious promise ever made to Zion. God bless us to this end, I humbly pray in the name of Jesus. Amen.



Our DESTINY Was PLANNED From The

I come to you in deep humility, sensing, at least in part, my responsibility, and with a prayer in my heart, which I hope will be echoed in yours, that I may be led to say something that will tend to our upbuilding and leading us into that narrow way of life which our Heavenly Father has marked out for those who would come back into his presence. May the Lord be with us during this whole session, and the session that is to follow even as he has been with us to the present time.

As I sat here yesterday, something brought to my mind that I am the oldest member of the General Authorities. This is an honor that has been thrust upon me by time. It is an honor that any of my brethren can reach, if they will live for it. I say this, neither by way of boasting nor for the purpose of inviting sympathy, but I say it that I might make use of what I hope is some experience of value and the result of some reflection.

I have lived long enough and there has, year by year, come more into my consciousness, the knowledge that the principles of the everlasting gospel are beyond my power of rationalizing. Furthermore, I am persuaded that there is none who, unaided by the spirit of the Lord, and there is only one in this Church and in this world, who has the right to rationalize, and that is, at the present time, President David O. McKay, our prophet, seer, and revelator—I have come to feel that there is none who can safely rationalize. And I am persuaded more to that by what happened in the early Christian Church, which, lacking a head that was effective during the early centuries, drifted away because they tried to make God's plan accord with their reason, and with the reason of the pagan philosophies.

I am persuaded we must watch carefully that we do not follow along those paths. Some of the greatest heresies that have crept into the Christian religion came in through a very few men who held no real official position, mostly, but who spent their time and their talents, and they were great, in trying to rationalize the gospel of Jesus Christ. There is some evidence—these were called "schoolmen," and the results of their work "scholasticism"—and I am persuaded that we have some tendency in that direction as among ourselves, and I hope that the people will not listen to the rationalizing of men who undertake to make God's plan conform to what they think it should be in their weak and ineffective reasonings.

I am grateful to have lived in this day and age when the gospel has been restored. I take it there is no man or woman who sits down calmly to think, in the Church or out of the Church, but more particularly out of the Church, for light has come to us who are in the Church, who does not ask himself or



President J. Reuben Clark, Jr.

herself, "Where did we come from? Why are we here? Whither do we go?" We Latter-day Saints have been instructed in that, and the instruction has come to us in modern revelation.

The book of Abraham, found in the Pearl of Great Price, tells us of the beginning, how the Lord came down among the intelligences, and as a result of his coming down, there was a great council in heaven. The record in Abraham which precedes the account of the council, is devoted to explaining that there are inequalities in God's creation, and inequalities among the intelligences, not all are equal. The Lord said to Abraham, calling attention to this great group of intelligences, that there were among them those who were the great ones, and declared to Abraham that he was one of those who were to be rulers.

I want to read just two or three verses, and I am reading from the third chapter of Abraham:

And there stood one among them [this great group] that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth wherein these may dwell.

I call attention to the two succeeding verses which I shall read, because they are filled with certain great elemental truths. He continues:

And we will prove them herewith [the intelligences], to see if they will do all things whatsoever the Lord their God shall command them."

That was the purpose for creating the earth. We were all there, all participating; we thus knew of the plan from the very beginning.

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same

kingdom with those who keep their first estate; and they who keep their second estate [the estate in which we now are] shall have glory added upon their heads for ever and ever." (Abraham 3:24-26.)

Thus we know whither we came, and why we are here, and where, to what place we shall go. The whole plan is summed up in those few words.

Now since we came here to be proved, the Lord did not leave Adam in doubt about what he should do, or how he should do it, for the Lord gave to Adam the gospel, and the gospel which he gave to him included the revelation and the knowledge that there would come a Redeemer. You will recall, you who know the scriptures, the angel of the Lord asked Adam why he offered sacrifice. He said he did not know except that he had been commanded to do so. I think there is a great lesson there. They who rationalize, try to say why we do this, why we do that. Adam set the example. Why did he do it? Because the Lord had commanded it. And then the angel of the Lord explained to him the great atonement that was to come.

Now, that gospel so revealed to Adam has been in the world to a greater or less extent, sometimes less, from that time until now. It taught us what we should do, and what we should not do. We have never, when his Church has been on the earth, the Church of Christ, been in any doubt on these two points.

You will examine the Bible for some detailed statement of the principles of the gospel, up until the time of Moses, with but scant success. But if you will read carefully the book of Moses in the Pearl of Great Price, you can glean, and will glean from there the great principles of this gospel, even as they have been revealed and are taught to us today. When Moses came, we had the Ten Commandments given to us. They are the guiding star for the world civilization today. Blot out the Ten Commandments, and you have the darkness which rests upon Russia and those nations which follow her.

I call attention to the fact that the Ten Commandments, every one of them, have in them a spiritual element. There is nothing in them that, if obeyed, does not build the spirit. From then until now there has been, effective in the world, a part at least of the great gospel. Men have known what they should do, and what they should not do.

Now time will not permit me to develop what we should do. We do as we

BEGINNING

by President J. Reuben Clark, Jr.

are commanded, in order that we may meet the design of our Heavenly Father, who said,

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

That is the purpose.

Now, I am happy, very happy, that the Lord not only told us what we should do, but has told us what we should not do. He has told us the things that will prevent our gaining this immortality and eternal life. Sad, indeed, would have been our situation, had we been merely told what we might do. But he has not left us in darkness as to what we ought not to do.

And since doing the things we ought not to do forfeits the glory which the Lord has marked out for us, and if you want to know about that read sections 76 and 88 of the Doctrine and Covenants, then we must refrain from doing the things which he has commanded us not to do, refrain from misdoings of various kinds, refrain from sin, and all transgressions. And I thought perhaps it might not be without value if I were to read to you, for you to reflect upon some of the things that we are told we ought not to do, some of the offenses we should not commit under the penalty that if we do commit them we shall not reach the full glory which the Lord has marked out for us.

And I am going to read just a few things from Paul. Paul said:

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

Without natural affection, treachery, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof; from such turn away. . . .

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. (II Tim. 3:2-5, 13.)

That was to Timothy. Again to Timothy:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (I Tim. 6:20.)

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. . . .

Wherefore, my dearly beloved, flee from idolatry. (I Cor. 10:8, 14.)

And that was the burden of Paul, "flee from idolatry," and leave the food

offered to idols alone. We Latter-day Saints do not worship idols, we do not worship relics, we do not have shrines. I wonder sometimes, however, if there is not something of idolatry among us. I call our idolaters, worshipers of dimes and chasers of nickels.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. (*Ibid.*, 10:20-21.)

Peter said:

But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (II Peter 2:1.)

These six things doth the Lord hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren. (Proverbs 6:16-19.)

I read these to show you that the Lord has not left us in doubt nor in darkness as to the things, some of them, that we should not do. We add these to the Ten Commandments.

Now, my brethren and sisters, salva-

tion is ours, if we will but live for it. We shall forfeit it if we do the things which his prophets have declared unto us should not be done. Read, I repeat, sections 76 and 88 and see what the Lord has laid up for us when we live the principles of the gospel.

My brethren and sisters, he who will read needs have no doubt of the great future that lies ahead of us, he will have no doubt of the place to which we go, of the associations which will be his; he will have no doubt but that the eternities that are to come are worth in happiness and joy, all of the giving up of the pleasures so-called, of this life, from which we are asked to refrain.

I am sure the prize is worth the restraint. And after all, all the things that we are asked to refrain from are things which lower our standards of joy, lower our standards of life, lower our respect for humanity and humanity's respect for us, and leave us debtors to the whole list of Christian virtues.

May the Lord help us to keep his commandments, help us to earn that which he has provided for us.

And I bear my testimony to you at this time that God lives, that he hears and answers prayers, for he has heard and answered mine. I bear you my testimony that Jesus is the Christ, that he is the Son of God, the Redeemer of the World, the First Fruits of the Resurrection, that through his redeeming blood all mankind shall be saved, that is to say, shall be resurrected, and that those who keep the commandments and live the life which he gave and lived will have an eternal glory in the celestial kingdom.

I bear you my witness that Joseph Smith did have a vision, that the Father and Son did visit him, that holy angels came to him; that the priesthood, the Holy Priesthood of God which had been lost to the earth for centuries was restored through him to this earth; that those who have followed him in his high and great calling of President of the Church, the Presiding High Priest of the Church, have the same rights, the same privileges, the same authority which he held, even from Joseph's time down to President McKay, who holds those rights, exercises those functions, possesses all of the spiritual powers of the priesthood which Joseph had; and that this Church will continue to go forward, that those who follow President McKay will enjoy the like privileges, the like authority, and exercise the like functions.

There is no doubt about this, my brothers and sisters, and if we could just take this into our hearts and understand it, make it part of ourselves, not a mere expression, not lip-service but service by act, the power of this people would be unlimited.

God grant that to all of us and to each of us may come this testimony, to the end that we shall continue to spread the gospel in the world, continue to build up our own Church, and for ourselves individually, and as an incident to all that, gain eternal salvation in his celestial kingdom. I humbly pray in the name of Jesus Christ. Amen.



—Photo by Jeano Orlando

FULFILMENT of PROPHECY

by President Joseph Fielding Smith
OF THE COUNCIL OF THE TWELVE

Joseph Fielding Smith



I AM very grateful for the meeting that was held this morning and for the good counsel that was given to the members of the Church. I pray that we will heed it and remember that we are living in a wicked world—where men's hearts have turned from truth to untruth, from righteousness to wickedness; when men are unrighteously ambitious, seeking for power; when the liberties of the people are in danger. It behoves us as members of the Church to heed the counsels that are given by those who stand as our leaders under Jesus Christ.

I am grateful for the gospel, for all the privileges which are mine to give service, for the privilege that is mine to honor my Maker and be a true servant to our Master, the Savior and Redeemer of the world.

We are all aware that we are in imminent danger—danger because Satan rages in the hearts of the people. This has all been predicted, and the predictions are coming true. Antichrist is gaining power, and Satan has put into the hearts of the people—the majority of them—greed, and the desire to dominate and take advantage of those who are weak.

Our duty is to keep the commandments of the Lord, to walk uprightly, to defend every principle of truth, to sustain and uphold the Constitution of this great country, to remember the Declaration of Independence, for, as we heard this morning from our President, upon these principles our country was based. They stand at the foundation, the cornerstones of the liberty that

our fathers fought for, and which brought to pass according to the word of the Lord, the redemption of this land by the shedding of blood.

There is no other course for us to take but the course of righteousness and truth. An ancient prophet on this continent said, ". . . the natural man is an enemy to God." (Mosiah 3:19.) The world today has become carnal, as much so now as in the beginning when Adam attempted to teach his children the principles of eternal truth, and Satan came among them and commanded them to believe it not.

And we read, "From that time forth man became carnal, sensual, and devilish." (Moses 5:13.)

Surely we see these indications prevalent in our own land and in foreign lands. Men have become carnal. They have become enemies to God. They are seeking for their own advancement and not for the advancement of the kingdom of God.



Let me call your attention to this fact which you, of course, all know, that we are living in the last days, the days of trouble, days of wickedness, spoken of as days of wickedness several hundred years before the coming of Christ by Nephi, as it is recorded in the twenty-seventh chapter of Second Nephi.

But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations.

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. (II Nephi 27:1-2.)

That was said many hundreds of years before the birth of Christ. We are living in the days of the Gentiles when this prediction was to be fulfilled. We see it being fulfilled, and we must remember, my good brethren and sisters, that members of the Church are not members of, and do not belong to the world.

In the wonderful prayer of our Redeemer, as recorded in the seventeenth chapter of John—I can hardly read this chapter without tears coming to my eyes—wherein our Lord, in praying to his Father in the tenderness of all his soul because he knew the hour had come for him to offer himself as a sacrifice, prayed for his disciples. In that prayer he said,

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. (John 17:15-17.)

If we are living the religion which we have received, we do not belong to the world. We should have no part in all its foolishness. We should not partake of its sins and its errors—errors of philosophy and errors of doctrine, errors in regard to government, or whatever those errors may be—we have no part in it.

The only part we have is the keeping of the commandments of God. That is all, being true to every covenant and every obligation that we have entered into and taken upon ourselves.

Brother Kimball in his remarks this morning spoke of a man who could not quite understand when he paid his tithing and kept the Word of Wisdom, was prayerful, and tried to be obedient to all the commandments the Lord had given him, and yet he had to struggle to make a living; while his neighbor violated the Sabbath day, I suppose he smoked and drank; he had what the world would call a good time, he paid no attention to the teachings of our Lord and Savior Jesus Christ, and yet he prospered.

JUNE 1952

You know, we have a great many members of the Church that ponder that over in their hearts and wonder why. Why this man seems to be blessed with all the good things of the earth—incidentally, many of the bad things that he thinks are good—and yet so many members of the Church are struggling, laboring diligently to try to make their way through the world.

The answer is a simple thing. If I sometimes, and once in a while I do, go to a football game or a baseball game or some other place of amusement, invariably I will be surrounded by men and women who are puffing on cigarettes or cigars or dirty pipes. It gets very annoying, and I get a little disturbed. I will turn to Sister Smith, and I will say something to her, and she will say, "Well, now, you know what you have taught me. You are in *their* world. This is *their* world." And that sort of brings me back to my senses. Yes, we are in *their* world, but we do not have to be of it.

So, as it is their world we are living in, they prosper, but, my good brethren and sisters, their world is coming to its end. It will not be many years. I can say that. I do not know how many years, but Elijah said when he bestowed his keys: "... by this ye may know that

the great and dreadful day of the Lord is near, even at the doors," (D. & C. 110:16) I am sure that over a hundred years later I can say that the end of this world is drawing to its end.

The day will come when we will not have *this* world. It will be changed. We will get a better world. We will get one that is righteous, because when Christ comes, he will cleanse the earth.

Read what is written in our scriptures. Read what he himself has said. When he comes, he will cleanse this earth from all its wickedness, and, speaking of the Church, he has said that he would send his angels and they would gather out of his kingdom, which is the Church, all things that offend. Then we are going to have a new earth, a new heaven. The earth will be renewed for a thousand years, and there shall be peace, and Christ, whose right it is, shall reign. Afterwards will come the death of the earth, its resurrection, its glorification, as the abode of the righteous or they who belong to the celestial kingdom, and they only shall dwell upon the face of it.

Let us be true and faithful, keep our covenants, be true to every obligation the Lord has given us. We humbly pray in the name of Jesus Christ. Amen.

... First Session ... FRIDAY MORNING, APRIL 4, 1952

BLESSINGS Through FAITH



Thorpe B. Isaacson

by Bishop Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC

PRESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters, and friends:

This is always a very difficult assignment for me, one which nearly overwhelms me, and I do feel very weak and very humble today. Personally, I am very grateful for the beautiful prayer that was offered at the beginning of the conference. Prayers always give one needed strength. Yes, "Prayer is the soul's sincere desire, uttered or unexpressed." Surely today, prayer is my soul's sincere desire.

We have all been greatly touched, blessed, and inspired by the words of the President of the Church, President David O. McKay, a prophet of the true and Living God.

The Spirit of the Lord will be at this conference in rich and great abundance if the thousands who assemble here can come with their hearts turned toward our Father in heaven.

Yesterday, in a meeting in the temple of the General Authorities of the Church, there was in evidence a beautiful and great spirit, one that I question

(Continued on following page)

Bishop Thorpe B. Isaacson *Continued*

tion whether anyone can absolutely and accurately describe or explain. It was the spirit of peace and love and harmony and unity. Yes, that was the spirit of our Father in heaven.

I know that there is great love and harmony and unity among the brethren of the General Authorities of the Church. No one should ever infer that there is any lack of unity or harmony or love or brotherhood in the Church. I only wish that all of us, one to another, could exhibit the same friendly love and unity that we saw in existence and that we experienced yesterday.

There is no place in the Church for lack of harmony, or lack of unity; there is no room for criticism in the Church. You may not agree with what individuals do or say, and none of us professes to be perfect. We shall be grateful to you if you will come to us and tell us of our shortcomings. But I am sure that you should not criticize those who serve in your bishoprics and stake presidencies, your auxiliaries and your quorum offices. I remember a statement that my little old grandfather once made to me, and I shall always try to remember it, when he said, "It does not take much brains to criticize." I am sure if we shall only stop to think of that, we will be more careful when we exhibit any degree of disunity.

I confess that I have humbly prayed to the Lord to forgive me for my shortcomings and imperfections. I have prayed to him daily to help me when my call should come to stand before you. I prayed, first, because I believe in prayer, and second, because I need the blessings of the Lord as one of the weakest among you.

The beautiful music today has caused us to put ourselves in tune with the spirit of the Lord, that we could come here and be truly strengthened and built up in our faith. Yes, faith in God is a requisite for the salvation of each of us. Oh, Israel, trust thou in the Lord, he is thy help and thy shield! A testimony of Jesus Christ should be the desire of every individual here. It may be necessary for each of us to make a right about change in our own life and turn our energy and our thoughts and our ambitions to our Heavenly Father. It may be necessary for a national crusade so that we can turn back to God, our Father; this may be an immediate essential, because of our apparent drifting, as individuals and as a nation, away from the teachings of our Father in heaven.

The fear of the Lord is the beginning of great wisdom. A good understanding have all they that do keep the commandments of God. Faith in God, our Eternal Father, and in his Son, Jesus Christ, the Redeemer of the world, the Savior of mankind, is essential to every one of us if we are to have happiness and partake of the blessings of the Lord.

It has been an inspiration to me to travel around the Church and through-

out the wards and stakes and see these beautiful new meetinghouses being built and to see the enthusiasm and the contribution of the members of the Church. The Lord has truly blessed us.

Sometime ago I was in a ward, and I met the bishopric and their wives. It was not a large ward nor a rich ward. The people were trying to raise their portion to build a meetinghouse. They were having some difficulty. But a member of the bishopric told us that he and his wife decided to kill one of their cows. They did not have many; they were not in the dairy business; but they killed one of their choicest cows and had it slaughtered and the meat cut up. They made that meat into sandwiches and sold those sandwiches at basketball games and other functions to raise money so they could build a meetinghouse where they could assemble and renew their covenants with the Lord and worship God, their Eternal Father, according to the dictates of their own consciences.

I heard a man bear testimony recently of a time when he had been out on strike for two or three months; he was not a rich man; he had a large family; and his savings were nearly all gone. He did not have a job. One Sunday afternoon two of the brethren of his ward came to his house, since they were trying to finish their meetinghouse, and they said to him, "We are here to collect money to help finish our meetinghouse." They did not know his circumstances, and they said, "Your assessment is forty dollars."

He smiled, went in the bedroom, pulled out a drawer, and there was forty dollars, his last forty dollars. He looked at it and wondered if he should go back in and tell the brethren that he would pay half of it now, or if he should go back and beg off and tell them that he would pay part of it later; but then the thought came to him that he and his family had been blessed abundantly, and he took the forty dollars, buckled up his belt, went out into the room smiling, and said to the two brethren, "Here, I am glad to give you my assessment of forty dollars."

They gave him a receipt, not knowing the sacrifice that he had made, and bade him good-bye. Of course, he wondered how he was going to meet his current bills, but he is a man who prays diligently. And, of course, that night, in his family prayer, he asked the Lord to open up the way where material things could come to him, so that he could provide for his family. He testified that the next morning before breakfast a stranger knocked at his door and introduced himself to him. They had never heard of each other nor met before, he said, but this man introduced himself and said, "I have learned that you are a mechanic. Can you operate one of our machines (and named it)?" He said he thought he

could. Then the stranger said, "We would like to employ you; we need such a man as you. The job isn't in this community, but we will have our company vans move you to the adjoining community where we need your services. We will furnish you with a modern house."

He was so anxious for that job that he hardly knew how to answer him. But he put him off for a moment and said, "Let me go into the kitchen and ask my wife how she feels." He went in there and told his wife of the visit of this gentleman who, by the way, was not a member of the Church.

He rushed back to the man and said, "Yes, we will consider that position. Would you mind telling me the salary?"

The man said, "No, I hesitated doing that because I wanted to know if you would really like the job."

He said, "Yes, we would like it very much."

And the stranger then told him the salary, it was twice as much, nearly, as he had ever been able to make before in his life.

He accepted the position; they shook hands; and the man said, "We will make that retroactive to the beginning of the year."

Well, some people may call that a coincidence, but not that good brother. That was the blessing of the Lord that came to him because of his faithfulness.

These beautiful new meetinghouses will be a power of strength to the membership of the Church. There are no such things as great sacrifices in this Church. There may be great responsibilities, but with them come great blessings. These meetinghouses will be a great value to you and your children, if you will only go there and partake of the sacrament. Sometimes I wonder if our people really understand and appreciate the value of the sacrament. Some of our wards are satisfied with 20% and 25% attendance at sacrament meeting. With these new, beautiful meetinghouses, we ought not to be satisfied with less than 50% attendance at sacrament meetings.

Oh, parents, if we would only take our children and go to sacrament meeting! If there were nothing else there but the singing of those hymns, and the prayer, and the beautiful administration of the sacrament, we would be abundantly blessed and strengthened, if we would assemble in the house of the Lord on his holy day and partake of the sacrament and renew our covenants with the Lord.

And when we partake of the sacrament, we make three covenants with the Lord: First, we covenant with the Lord that we will take upon us the name of his Son, Jesus Christ. And it means that we will endeavor by our works and our deeds to be in accord with him, whose name we have taken upon us. Second, we make a covenant that we will remember him, Christ, the Savior of the world, who died that we might live; to call to our mind

the sacrifice and the suffering, that we remember his body, and that we remember his blood that was shed for us, that we might have eternal life and the remission of our sins. And then we covenant, and we promise that we will keep the commandments of God, our Eternal Father.

Oh, if we could only accept the blessings of the sacrament and partake of it regularly, filling those meetings to overflowing, I believe we would do better. I think we would be more blessed. I think we could overcome our shortcomings more successfully than where we stay away weeks and weeks without the sacrament. Every Latter-day Saint should assemble there on the holy day and take his children there for the sacrament.

Recently I read a statement by the American Legion and its auxiliary, and I thought it was a very worthy aim:

"Finding their way back to Almighty God and his ideals," and an aim to "attend Church, not only today, but every Sabbath day."

"Yes, parents, it would be well if we would not let a Sunday go by unless we assemble in our houses of worship which have been dedicated to the Lord, and there renew our covenants with our Father in heaven."

Oh, we may have to change our attitude a little bit about the Sabbath day, and really keep it holy. We may have to read those beautiful prayers again. If we would only read them and follow the prayer in our sacrament meeting, I am sure we would be glad and grateful that we have been in attendance.

I hope, fathers, that we can be close to our sons, yes, that we can help them increase their faith, that their testimonies may be strong. There are some today who would shake the faith of a boy or girl. There are some who would tend to destroy, perhaps innocently, but there are those who profess to know more than the boy who has faith, and therefore, as fathers and mothers, we should be close to our sons, so that no one will get an opportunity to shock their faith.

A father just handed me a letter that he received from his son and I want to read it to you. He received it just before Christmas.

Thanksgiving is just over, Father, and Christmas will soon be here, and it has turned my thoughts toward you and my home, but the thing that has been most in my mind is the gratitude that flows in my veins for the wonderful family that I have at home, and for the teachings that you have given me. Remember, Father, when you and I worked side by side, and while working, you were constantly giving me advice. I never said very much about the things you told me nor expressed my gratitude which I had for your companionship. I was more or less hoping that you could tell the way I felt by my actions and by my conversation. But I guess, Dad, my actions proved to you just the opposite sometimes. But now, Father, I want you to know that all you have taught me and all that you have done for me have not been taken as just something you owed me. Quite the contrary, Father. I am so happy that you have given me the chance to enjoy the beauties

of this world. I am grateful for the testimony that you have given me, and especially I am grateful for being able to come on this mission. This is one of the many things I will never be able to pay you for, Dad. I have never seen such a change come over a person as I saw in you when Mother passed away. But I am sure the change was not in you but in me. I found that you weren't the person I thought you were. You had seemed cross with me, sometimes, and I misunderstood it. I don't see now, how I could ever have thought any different of you, Father. I have a great love and affection for you, not only as my father, but as my companion. I guess I am going to have to get new glasses, Dad; I can't write this letter without my eyes getting full and blurry with tears.

Yes, boys will be grateful for the faith that we help them maintain, for the testimonies that they have. I want to bear you my testimony. I know that God lives. I know that he has heard and answered my prayers. I acknowled-

edge his hand because without his help I could have done little or nothing. I know that Joseph Smith was a prophet of God. I know that he went into the Sacred Grove, and I know that God and his Son appeared to him, and spoke to him, and I know he received heavenly messengers on many occasions. I know that President David O. McKay is a living prophet of God, a spiritual prophet. I know that these men are prophets, seers, and revelators, and servants of the true and Living God. I know that he inspires them and reveals his messages to them. Sometimes, I will admit, it is hard for us to be as humble as we might. We do have to make an adjustment in our lives, often, so that we can be in tune with our Father in heaven.

May God bless us that we may be grateful for our membership in this Church, that we may have his Spirit always to be with us. I humbly pray, in the name of Jesus Christ. Amen.

"Tis Not Vain To SERVE THE LORD"

by Spencer W. Kimball
OF THE COUNCIL OF THE TWELVE



Spencer W. Kimball

I PRAY for the Spirit of the Lord to accompany my remarks. My brothers and sisters, my heart goes out to you who are attempting to live the commandments of the Lord. The "strength of the hills" is with you.

It is a great joy to me, and my heart is overflowing with gratitude, to shake your hands, to look into your smiling faces, and to feel your spirit.

We heard this morning that seventeen thousand newly converted people are today enjoying the blessings of the gospel of Jesus Christ, are pointed in the right direction, and are on their way toward eternal life and exaltation. Ten thousand foreign and stake missionaries have been instrumental in bringing the message to them. These new members are here because these thousands have borne witness and testimony to them.

To all the millions of good, honorable people who live among us, we extend an invitation to investigate the gospel of Jesus Christ, for it is the power of God unto salvation and to exaltation. It is the pearl of greatest price. It is the most glorious, the most far-reaching, the most wonderful program in the world. It is not conceived by men, but

is conceived by God, our Eternal Father.

Sometime ago a sister said to me, "Why is it, Brother Kimball, that those who do the least in the building of the kingdom seem to prosper most? We drive a Ford; our neighbors drive a Cadillac. We observe the Sabbath and attend our meetings; they play golf, hunt, fish, and play. We abstain from the forbidden while they eat, drink, and are merry and are unrestrained. We pay much as tithing and for other Church donations; they have their entire large income to lavish upon themselves. We are tied home with our large family of small children, often ill; they are totally free for social life—to dine and to dance. We wear cottons and woolens, and I wear a three-season coat, but they wear silks and costly apparel, and she wears a mink coat. Our meager income is always strained and never seems adequate for necessities, while their wealth seems inexhaustible and wholly adequate for every luxury obtainable. And yet the Lord promises blessings to the faithful! It seems to me that it does not pay to live the gospel—that the proud and the covenant breakers are the ones who prosper."

(Continued on following page)

Spencer W. Kimball *Continued*

Then I said to her: "As I remember, Job in his great distress made a statement which parallels yours."

But Job answered [Zophar] and said.... Wherefore do the wicked live, become old, yea, are mighty in power?

Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from fear, neither is the rod of God upon them.

Their bull gendereth, and faileth not; their cow calveth and casteth not her calf.

They send forth their little ones like a flock, and their children dance....

They spend their days in wealth, and in a moment go down to the grave.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? (Job 21:1, 7-11, 13-15.)

And the Prophet Jeremiah asked the same question:

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?....

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? (Jeremiah 12:1, 4.)

And again Malachi quotes the Lord as saying:

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. (Malachi 3:13-15.)

The parable of the wheat and tares is the Lord's answer:

... The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Will thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matt. 13:24-30.)

And the interpretation of the parable given by the Lord himself makes clear that the books are not balanced daily

but at the harvesttime. The time of reckoning is as sure as is the passage of time and the coming of eternity. All who live shall eventually stand before the bar of God to be judged according to their works. The final assignments will constitute rewards and punishments according to deserts. Read Malachi further:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man sparing his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. 3:16-18.)

For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;.... (Ibid. 4:1-2.)

The Lord admonishes his servants to remain faithful always and

Watch therefore: for ye know not what hour your Lord doth come....

But and if that evil servant shall say in his heart, My Lord delayeth his coming;

And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (Matt. 24:42, 48-51.)

And the Prophet Zephaniah interprets the way of the Lord:

And it shall come to pass at that time, that I will search Jerusalem with candles [speaking for the Lord], and punish the men that are settled on their lees: that say on their heart, The Lord will not do good, neither will he do evil.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness....

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy. (Zeph. 1:12-15, 17-18.)

Then I said to the disconsolate sister, "You have many blessings today. For many rewards you need not wait until the judgment day. You have your family of lovely children. What a rich reward for the so-called sacrifices! The great boon of motherhood is yours. With your limitations, a great peace can fill your soul. These and numerous other blessings which you enjoy cannot be purchased with all your neighbor's wealth."

Then I reminded her of the parable of the net and the fishes:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. (Matt. 13:47-50.)

No one will escape the reward of his deeds. No one will fail to receive the blessings earned. Again the parable of the sheep and goats gives us assurance that there will be total justice.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

And these shall go away into everlasting punishment: but the righteous into life eternal. (Ibid. 25:31-34, 41, 46.)

If we can walk now by faith, if we can believe in the rich promises of God, if we can obey and patiently wait, the Lord will fulfil all his rich promises to us:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2:9.)

The blessings following righteousness are enjoyed both in mortality and in eternity. Hear the words of the Savior:

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. (Matt. 19:29.)

And ponder upon the great promises made for us even in this life:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a

THE IMPROVEMENT ERA

blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:10-12.)

Extravagant rewards are offered. Blessings beyond one's understanding will come. The land will yield bountifully and peace shall abound. The unfaithful, proud, and wealthy can never enjoy the sweet savor of the rewards for fasting and dispensing to the poor:

Then [if you live these commandments] shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am . . .

. . . then shall thy light rise in obscurity, and thy darkness be as the noon day:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:8-11.)

What more could one ask? The companionship of the Lord, light and knowledge, health and vigor, constant guidance by the Lord as an eternal never-failing spring. What more could one desire?

Again rich promises:

And [they] shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. (D. & C. 89:19-21.)

Think of it! Knowledge—testimony—spiritual strength—physical vigor and immunity from the destroying angel! Remember also that here comes protection from that more deadly destruction:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

But the Lord knows the weakness of men, and he says in the 58th section of the Doctrine and Covenants:

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. (D. & C. 58:32-33.)

The Lord promises again:

If any of you lack wisdom, let him ask of God, which giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Great shall be their reward and eternal shall be their glory. (D. & C. 76:6.)

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today?

Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for the moment. His day is coming. Retribution is sure.

The Lord gave us the impressive parable of the prodigal son. This squanderer lived but for today. He spent his life in riotous living. He disregarded the commandments of God. His inheritance was expendable, and he spent it. He

was never to enjoy it again as it was irretrievably gone. No quantity of tears or regrets or remorse could bring it back. Even though his father forgave him and dined him and clothed him and kissed him, he could not give back to the profligate son that which had been dissipated. But the other brother who had been faithful, loyal, righteous, constant, retained his inheritance, and the father reassured him: "All that I have is thine."

When one realizes the vastness, the richness, the glory of that "all" which the Lord promises to bestow upon his faithful, it is worth all it costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection, and with it all—Godhood.

May God bless us all that we may live his commandments more faithfully, more perfectly day by day, I pray in the name of Jesus Christ. Amen.



Thomas E. McKay

PRESIDENT MCKAY and Counselors, President Smith, and other General Authorities, and brethren and sisters: Never before in my life have I felt so thankful for the gospel of Jesus Christ, and for the testimony that I have that it is true—a great plan of life and salvation. I have felt very much impressed this morning with all that has been said, especially about the gospel, which is the great plan of life and salvation as revealed to the Prophet Joseph Smith.

I have felt the nearness of our angel mother, especially during the time that President McKay was speaking. Her great faith and courage have had much to do with his being where he is today. When my father was called on a mission in 1881, it was just a few weeks after they had buried my two older sisters. It was a very hard blow for my father, since they were just at the age, eleven and nine, where they could be of much help to my mother; and my father was always very kind and considerate of her. It was difficult for Father to recover from this loss, and then this call came from Box B to go on a mission. It worried him. He could not eat or sleep. He loved my mother with all his heart, of course; and out of consideration for her and her condition, he finally decided that he would ask for a postponement of that mission

AN IMPORTANT DECISION

by Thomas E. McKay

ASSISTANT TO THE COUNCIL OF THE TWELVE

call. He told Mother of this decision. She appreciated that love and consideration, of course; but she looked at him and said, "David, you go on that mission. You go now. The Lord wants you now, not a year from now, and he will take care of me." My father accepted the call.

Of course, it was a trial for him to leave, as he left on the nineteenth of April in the spring of 1881, and ten days later, on the 29th, my sister Annie was born. That made four of us—my brother, President McKay, seven years old; I was five; my sister Jeanette, three; and that sweet little darling baby, Annie, just born.

I am going to take time to refer to this incident in connection with the wonderful sermon that was delivered by President McKay this morning to illustrate how the great gospel plan operates.

In order to get a little ready cash to send to my father, my mother planned for that next winter. We were greatly blessed with good crops—more than the sheds would hold of the hay—so we stacked the surplus just outside of the stables. Instead of selling that hay, Mother decided to take a few cattle from others to feed, among them a big yoke of oxen, and the owners were to

(Continued on following page)

Thomas E. McKay *Continued*

pay monthly. In that way she got the money to send to Father. My mother never did the chores. We hired a man. In fact she was very much frightened of the cattle, especially of those oxen. But she was a little worried. She was getting a good cash payment, and she wanted to see that they were taken care of. I remember one evening after the hired man had gone, she took us boys and slipped out to the barn to that stack of hay. We had a homemade hay puller of maple, and she would pull the hay out of that stack, and David O. would put it in his little arms and carry it into the oxen. He wasn't afraid. I was. I stood right by Mother, and I would pull out a little hay. After making about five or six trips feeding those oxen, he put a little extra in his arms about the sixth trip. He hurried in and then ran out and said, "Come on, Mama, let's run now before they eat that."

Brethren and sisters, it was because of the decision of that angel mother that my father went on that mission, and went on it then, not a year from then, that we are here today. That set the example.

In 1897 the test came again. There were four of us, those four that were the babies in 1881, were then at the university. We had borrowed money, of course, but we had it all planned. David O. and Jeanette had been there two years before, and Father sent us down to get acquainted before they graduated. They were to graduate and teach and help pay the debts, and keep my sister, that missionary baby girl, and myself in school. Just before school closed in June, another letter came from Box B. It was forwarded from Huntsville to Salt Lake City where we were living. The girls had already gone to school that morning. I was writing a composition. The doorbell rang, and

David O. answered. The mailman handed him the letter, and as he read, I glanced up and saw that he was quite agitated. I said, "What is the matter? Is somebody sick at home?"

He threw the letter across the table in disgust and said, "Isn't that heck?" He used a stronger word.

He was deeply concerned for several days. The rest of us were a little worried. I know my parents were worried, but they did not interfere; they did not write. But because of that angel mother who told my father to go on that mission, David O. did not turn that call down. God bless the memory of that angel mother.

God bless this gospel plan, that gives us so many opportunities. May we, brethren and sisters, live in accordance with the gospel, the gospel of the Lord Jesus Christ, the plan of life and salvation, and from this time on resolve to "Do unto others as you would have others do unto you," I pray in the name of Jesus Christ. Amen.

... Second Session . . . FRIDAY AFTERNOON, APRIL 4, 1952



S. Dilworth Young

TO OBEY IS BETTER THAN SACRIFICE

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

Many years ago I walked into Richards Ward of this city to hear President Charles W. Penrose deliver an address. I have not the least idea about what he intended to speak, but I saw before us the text upon which he did speak. Someone had placed upon the rostrum for the benefit of those who, I suppose, needed it—the youngsters of Sunday School age—a sign which read, "Order is the First Law of Heaven."

I suspect that Brother Penrose was impatient for the preliminary exercises to be finished because immediately afterwards he took the floor and spent the whole evening explaining why order is not, but that obedience is, the first law of heaven. I cannot remember what he said. I do remember that this was the first time in my life that I had heard this principle explained thoroughly.

I recognize the fact that this Church is a Church of revealed principle. From the Lord come the revelations which establish the principles. I should like to bear my witness that there must be an interpreter for the Church of those principles.

If we had no revelator to do it for us, each man and each woman would interpret, explain, and take into his own

life only that portion of each principle which he would wish for himself, and this people would be disunited and divergent in its views. I do thank my Lord that there sits on this stand a Prophet of the Lord, who, with his Counselors and the Twelve, are empowered to tell us how as a united body we are to explain and entertain the principles.

Now, the matter of having a principle explained is one thing, teaching its application is another thing, but getting obedience to it is a third thing. As I have gone through my life, I confess to you folk that I have never been coerced. The obedience I have chosen to render to the principles has been entirely my own, and completely voluntary. I have always been able to choose whether I would accept the interpretation of the Presidents of the Church or whether I would figure out my own interpretation. I have found that the interpretation of the Church has had safety for me. I have found myself wandering far astray when left to my own devices on things about which the prophet of the Lord has spoken.

I believe that all of the crises through which the Church has passed have been safely weathered by the application of

the principle of obedience, voluntarily expressed. Even in the sharp days at Nauvoo when men did not know whether to turn or what to do, President Young did not tell the people they had to leave. If I remember history correctly, he is reported to have said to his people:

"I am going to cross the river and start west with my family and my teams. All those who wish to follow me, do so."

Well, the majority wished to follow him, and the majority did so. We have never heard what happened to those who did not come, except for a very few about whom the Church was vitally concerned. Those who came, who were obedient, did not live to see it, but their children's children are the faithful of today. And those who did not come, where are their children, may I ask? One never hears of them.

When the Church moved south at the coming of Johnston's Army, President Young again said: "I am going south. Those who want to come may come." Nearly all of them went with him, and at Provo when the crisis was over, he stood up on a wagon tongue and said to the people:

(Continued on following page)

THE IMPROVEMENT ERA

"I am going back to Salt Lake City. Those of you who care to follow may do so."

I have observed that never do the prophetic leaders tell the people what they must do but rather advise them what it is wise and expedient to do.

More recently, in our day, when the welfare program was announced, and the brethren from this pulpit explained to those assembled how they wanted to work it, from my position among the rank and file I heard a great deal from certain people who wanted to do it differently. They did not want to interpret it the way the brethren wanted to interpret it.

Where are they today? I do not know. They are not in positions of responsibility, certainly. Those who were willing to follow the lead voluntarily, with faith, believing that their leaders spoke with inspiration from Almighty God, are those in whom the responsibility is rested.

So I suppose it must always be. As we come to crisis after crisis, as the events of the world make changes necessary in policy, the leaders will speak, and

those who are wise will give unquestioning obedience. I did not say unintelligent obedience. I said unquestioning obedience.

I should like to make an application of what I have been saying today. We have now come to a time, I see by the newspapers, when we are to have announced this evening, a missionary policy.

Now I confess to you people here that I do not know personally much more about that than you do. Suppose that the policy is not in harmony with what you had thought to be the direction in which it ought to go; suppose it to embody detail which I should like to see done some other way. Applying the principle of obedience to myself, I stand here now and say to you here assembled that it is my intention to follow, as nearly as the Lord will give me light, those plans and policies regarding missionary work that are to be announced by my file leaders.

I shall not want to improve on their ideas, but I shall give all my strength, and all my courage, and any talents

with which the Lord may have blessed me, to doing what will be announced.

I think that we have come to a time now when we are going to see some changes. Times are ripe for changes. The world is changing. The Prophet Joseph Smith changed the missionary system two or three times in his own life. At one time he told the missionaries to go out two by two. Shortly after he told them they might now go out at a time and alone. Other changes have been made. I am for the changes.

May I close by reading you a verse of scripture which I think applies to me personally. Maybe you can apply it to yourselves. It was said by Samuel on an occasion which I think justified the saying.

. . . Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (I Samuel 15:22.)

There I stand. May we all do likewise, I humbly pray, in the name of Christ. Amen.

Transforming Power



George Q. Morris

of The GOSPEL

by George Q. Morris

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters, I am very thankful for the privilege of being with you here today. I have thrived with the spirit and instructions of this great conference.

Having now been released from missionary work, as has been explained, I wish to express my gratitude to my Father in heaven and to my brethren for the privilege I have had of laboring in the missionary field. I know of no work that gives greater joy and satisfaction.

The work has been progressing in the Eastern States Mission because of the faithfulness of the missionaries and the Saints who are there; to whom I pay tribute. More branches are being established; chapels are being erected; the Saints are increasing in their faith and in their understanding of the gospel, and in their devotion to it; and they are enjoying the fruits of the gospel—joy and happiness and peace. Their hearts are turned toward us here in this center in the west.

It has been a great privilege to labor

with the young men and women who have been sent out as missionaries. It is one of the marvels of this Latter-day work to see them in action. They come quite inexperienced and untrained. They have lived the gospel as children and youths but have been engrossed with school and occupations, and other matters that have filled their lives; then they are suddenly sent into the field to preach the gospel of Jesus Christ to the world.

Many of them do not know just what it is. Many of them cannot quote you a scripture, but their hearts are right. Most of them have looked forward to a mission and are joyous in having come into the missionary field. Being there, they get down on their knees and get into the scriptures, and they become humble and contrite. The Lord takes hold of them, and in a few weeks they are preaching the gospel of Jesus Christ, no other gospel. They are not taught of men. They are not sent out to be taught of men. They are sent out to be taught from on high the revealed word of God,

taught through the priesthood of God; and the Lord is close to them; and they grow in power and faith; and the gospel is preached—the gospel that the Lord Jesus Christ preached, that Peter, James, and John preached—the identical principles.

Its power is effective today. Men and women are being changed in their lives. After a short association with these young people, many of them drop habits that are harmful to them. They have found a new spirit, a new type of manhood and womanhood. A new power has come into their lives. They just do not at once realize what it is, but they grow in a knowledge of the truth, and they are converted to the gospel of Jesus Christ. Then they enter into a new life. The Bible is a new book to them. Their homes are new homes to them. Relations with the family are new relations, and the world is a new world.

The power of God unto the salvation of his children is here in the world today; and through the ministrations of these young men of the Church, in their humility and their faith, the heavens are opened; and the power of God is manifest for the healing of the sick as well as for the healing of sick souls and the giving of light to people in darkness.

I rejoice in their labors. The Lord has blessed and prospered them. I have been standing on the sidelines, but I have been made a partaker of their blessings, and I thank the Lord for it.

Now I am called to a new position. You know how humble I feel and how small I feel. We have a wonderful age retirement plan in this Church. I have never believed in arbitrary age retirement. We grow younger in this Church as we work in it, and the age retirement plan goes in reverse. The older we get and the longer we labor in the Church

(Continued on following page)

the more there is that we can do. There is no need for any person in this Church to have an empty mind, an empty hand, or an empty heart. God has provided that our lives may be full and rich as long as we live, and as we live the gospel, then our lives become glorious, and we enter into a fulness of life.

I thank the Lord for the gospel of Jesus Christ. With joy and gratitude I go into this new work, and meager as my services and ability may be, they will be given with all my heart. I love this cause. I have admiration and love for my brethren under whom I have been laboring, and with whom I have long been associated, more or less. I have loved them and appreciated them for the examples they have set me, for the teachings they have given me, for the kindness they have manifested towards me.

So, my brethren and sisters, I am happy to find myself in full accord with all that this Church is and all that it does. Its divine leader, Jesus Christ, is my leader and my Lord. Its leaders on this earth are my leaders. The princi-

ples of this Church are my principles. The objectives of this Church are my objectives. The welfare of this Church is my welfare.

I give myself to it with all my heart and pray that God may enable me to do some good in the sacred ministry unto which he has called me.

This is the Church of Jesus Christ, the Creator and the Redeemer of the world. The keys of the kingdom of God are here in our presence. These operate and will operate throughout all the world among all mankind, through the Holy Melchizedek Priesthood, which is always present when the Church of Jesus Christ is upon the earth. And when this power is not upon the earth and where this power does not exist among men, the Church of Jesus Christ does not exist.

Thank God for the great revelations—key revelations—that point the way for us and enlighten us and preserve us.

May God help us to be true and faithful, and devote ourselves with all our hearts to this work, I humbly pray in the name of Jesus Christ. Amen.

is water aplenty in the land of our neighbors to the north. Great streams, filled with water to overflowing, usually, roll into the oceans on both sides of the Dominion, and the problem is how to use that water on the dry lands of Alberta, Saskatchewan, and other neighboring provinces, to build the Dominion of Canada, now great, into a greater country.

The commission to which I was appointed was given the responsibility of passing on one of the huge projects proposed by the country, one that will redeem and bring into cultivation nearly half a million acres of land and involve an expenditure running from \$100,000,000 to \$200,000,000. Sometime it has to be done, for these dry lands when irrigated offer future possibilities of happy homes for thousands of families, not to be overlooked in the process of statesmanship.

It has always been a curious thing to me, curious is not really the right word, when I reflect upon the history of our own people, how we were led by the hand of God, as a people, and were brought over the deserts and over the mountains to be settled in this country. We did not know at that time, and the world did not know, that one-half or more of all the land surface of the earth lies under low rainfall. These vast stretches of land can be reclaimed only by the twin arts of dry farming and irrigation, best of all by irrigation, for dry farming at its very best is only a minor practice to be followed by people who live near the cultivated areas. But our people came here and for the first time in the history of civilization demonstrated that a successful manner of community living might be built with the irrigation ditch. The Lord guiding us took us to a protected home, but not only that, he made us teachers of the world in these twin arts of successful soil conservation. In this state, from which we have spread over the west and are spreading over the world, has come the birth of modern irrigation. Most countries which lie in part under low rainfall have sent agents or representatives here to find out what we did and how we did it, and whether they can do it also. We have a worldwide reputation in reclaiming desert lands by the use of water. Our work has served humanity greatly. We have preached the everlasting truths of the gospel by thousands of missionaries, but we have also preached by our example here, before the great nations of the world, how their resources may be utilized more fully and more completely and how the needs of humanity may be more fully met.

It has never seemed to me a mere chance that the Lord brought us here. There seems to lie in that part of our history a distinct evidence of the divine guidance of this people. It may be of interest to us here today, as many of you know, that not only did we as a people begin to show how a modern, civilized group of people could live under irrigation, but that here, also, beginning in our own Utah State Agri-

SYMBOLISM IN IRRIGATION

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE



John A. Widtsoe

speaks from time to time. Therein lies the path to safety.

Six months ago I was not here because, with the approval of the First Presidency, I had accepted an invitation from the Canadian government to assist in solving some of their problems relating to the reclamation of the dry lands of the Dominion. Canada is much like the United States, with two seaboards, one on the Atlantic and the other on the Pacific, with ample rainfall, and a dry section between, in the interior, such as we have here. The prairie provinces of Canada offer only scant and difficult living to those who attempt to cultivate them because of the lack of the plentiful rainfall on either coast. So the practice of irrigation has gradually grown in the province of Alberta, where many of our people live. It has been found that the enlivening power of water used in irrigation increases the crops many-fold, and what is better, permits a close settlement, and in time the building of a state. There

With you, I have been thrilled to note that the Church of Jesus Christ is not standing still but, guided by heavenly forces, is growing and increasing and becoming mightier in the service of God's children here upon earth. With you, too, I enjoyed the spirit of the sermon of the man who has been called by God to preside over the Church. It is well for me, it is well for you, and it is well for all in the world to listen to the chosen head of the Church as he

cultural College at Logan, experiments and tests were made to place this art of irrigation on a scientific, orderly basis. This is not the place to discuss that, perhaps, but we do have the honor of being not only the generators of modern-day irrigation, but also of placing that ancient art on a modern, scientific basis.

Some very remarkable things have been discovered from time to time in this field that are tremendously interesting. Our farmers are gradually learning more and more about these precious truths. The farming people, you know, move slowly. They want to know before they do anything, but little by little that which we have garnered and gained throughout the years will be used.

And so a Latter-day Saint, working as I had to work last fall in behalf of a great agricultural, irrigation project, is stirred in his feelings when he looks back upon what the Lord has asked his people to do—to toil, to struggle, to compel the desert to yield; and also to teach all the world that which the world is hungry to know.

Well, perhaps that is all I should say about my irrigation work and why I was not here in attendance six months ago. But you know there is a great symbolism in irrigation. As a lifelong student of the subject I have always been impressed by the fact that the dry desert soil contains nearly all the elements of fertility. All that it needs is the enlivening power of a stream of water to flow over that soil. Suddenly the land begins to yield, and it becomes powerful. Is it not so in our spiritual lives, I wonder? Men according to our theology are children of God, not created under the old idea, but being literally children of Almighty God, contain all the elements under the law of eternal progression that will lead them into the likeness of their Father in heaven. When this being, this divine being, because in one sense we are all divine, is touched by the power of the Holy Ghost, the Holy Spirit, the power that flows from God, suddenly a man blossoms into a new life, new possibilities arise, new powers develop. As I have lived in the Church of Jesus Christ of Latter-day Saints as a member since my very early boyhood, I have come to understand that perhaps the greatest miracle in the gospel of the Lord Jesus Christ is the transformation that comes to a man or a woman who in faith accepts the truth of the gospel, and who then lives it in his or her life. That transformation is marvelous. I have seen it in the mission field, where I first heard the gospel. I have seen it here at home. I see it every day. Every person has a measure of God's Spirit given to him. We are all in God's presence through his Holy Spirit. As new and greater truths come, as the understanding of them develops within us if we accept and live them, we are transformed from ordinary men into new powers and possibilities.

The weavers of the midlands in England, the coal miners of Wales, the fishermen in Norway, the trudging

farmers of Denmark, very common, ordinary people, who accept the gospel from the lips of some humble Mormon missionary become so changed by those enlightening truths of the gospel that they are not the same people any longer. They have been fertilized, so to speak, by the Spirit of God that flows from eternal truth, just as in irrigation the barren, dry soil is fertilized by diverting the streams of water from the irrigation ditch onto the thirsty land.

It is a comparison worthy of our thought, because we are the bearers of the irrigation message to all the world.

I remember the man who baptized me into the Church, a very common, ordinary man to begin with, a rope-walker with a jug of beer two or three times a day, a glass of whiskey a little later, and a cud of tobacco mostly all day long, living a useless, purposeless life, except for three meals a day, and the satisfaction of some of the carnal appetites. He heard the gospel and accepted it. It was good. It was something he had been longing for. The man grew in power and stature in the Church. As I recall it, he filled five or six missions and presided over one of the missions of the Church. He was the same man, with the same arms, same feet, same body, same mind, but changed because of the Spirit that comes with the acceptance of eternal truth. Have not we seen this in our own families and friends, in the little towns in which we live? Have not we felt our own strength grow mightier in love for our fellow men, in love for our daily tasks, in love for all the good things of life? If you question yourself or question us here who have the responsibility of conducting this conference, we will all bear witness to it. But remember, when irrigation began in Utah, it was a struggle with the

earth. It required toil. The water did not flow down these canyon streams to the farms just by asking it to do so, but men dug and drilled and shoveled and made canals. We have a remarkable illustration of that in one of our enterprises in Utah. It was called the Hurricane enterprise. The story of that has never been told quite fully, but it is stirring and thrilling. And to some degree in every enterprise in the building of this state toil had to be faced and used. And so to get that spiritual stream that I have been talking about, it must be sought for; it must be fought for; it must be labored for. It will come, but we must ask for it and seek it and labor for it. Then comes that great change—an overwhelming change. It changes men to a Godlike phase of life and living.

Well, you know the comparison as well as I do. I must not take any more of your time. It is good to be a Latter-day Saint. It is good to be here. It is good to hear the words of inspiration that come from the mouths and lives of these inspired men. I am glad to feel the responsive spirit from the thousands of people who are here and who listen over the radio.

May we all so live as to have a great measure of the enlivening, spiritual, fertilizing stream that comes from God because of our virtuous lives, our earnest actions in seeking after truth. May we all be blessed according to our needs.

Let us determine to cling to our heritage here in this land where we were led by the guiding power of God, and may the descendants of our pioneer fathers refuse to sell their birthright for gold lest it turn to a "mess of potage." May we remember our heritage in this Church of land, of water, and of spiritual power, I pray in the name of the Lord Jesus Christ. Amen.

POLITICAL RESPONSIBILITIES OF LATTER-DAY SAINTS



Henry D. Moyle

by *Henry D. Moyle*

OF THE COUNCIL OF THE TWELVE

I AM very grateful unto my Heavenly Father for the opportunity which is mine to meet with you, my brethren and sisters, in this great conference and to partake of the Spirit of the Lord that is here with us in such rich abundance.

I feel indebted to the Lord for the health and strength which is mine, and I am certain that he has blessed me with this health and strength in answer not only to my own prayers but also

to the prayers of my brethren and sisters in the Church.

I have had a great affection for the leaders of the Church as far back as I can remember. I have always desired of the Lord that he would give me the strength to honor and to sustain those who presided over me in the priesthood with all my heart and soul, and I do that today. I am grateful for the

(Continued on following page)

leadership of President David O. McKay, and of President Stephen L. Richards and President J. Reuben Clark, Jr. I know these men receive from our Father in heaven his inspiration and direction in the work which they are called upon to perform for you and for me. I have this great affection and love not alone for the Presidency of the Church but for President Joseph Fielding Smith as President of the Council of the Twelve and all my associates in that Council, and all of the General Authorities. In fact my affection extends to all of my brethren and sisters. No man could have a richer heritage on the face of this earth than to be really worthy to be numbered among the Latter-day Saints.

The statistics that we heard read this morning demonstrate the results of great inspiration and leadership. I say that my affection for my brethren in the Church creates within me a further and similar desire that we might have governmental leaders in our nation and in our state and in our counties and in our cities of the same calibre.

I am always impressed when I read the 134th section of the Doctrine and Covenants:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign. . . .

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. (D. & C. 134:1-3, 9.)

But that does not mean, because we have within our hearts a deep-seated religious conviction, that we are at the same time not qualified to participate in government. Unless we have faith in God and fear him and keep his commandments, we can hardly be worthy to hold high positions in government. The Prophet Joseph has told us in this statement through the inspiration of the Lord that we must have righteous men in order to have righteous government. If we are to be a God-fearing nation and enjoy the blessings of peace, then each one of us who has a faith in God must do our duty, take our part to accomplish our purpose in government. We should become inti-

mately familiar with those who are active politically; we ought to be part and parcel of them. They should not be strangers to us. We should see to it that those men who have true qualities of leadership are placed in positions of trust and responsibility in the government; these fundamental principles of truth apply to every political party alike. There is no hope and can be no hope for our government, or any government, to which this principle does not apply.

I think a good place to start is always at home. Each one of us should resolve that we in and of ourselves will develop qualities of leadership and of honesty and of integrity and of justice and equity. We should be willing to take these principles, these characteristics, the ability which we thus create within ourselves, and give ourselves to the benefit of our city and of our country and of our state and of our nation.

This year there will probably be no more than fifty percent of the qualified voters in this great nation who will exercise their franchise. The officers who may be elected in the great elections to be held this year will be elected by minorities and will not represent the vote or the will of the majority. You know there are two kinds of offenses in the world—offenses of commission and offenses of omission. We sometimes do things that we should not do, and then again, we do not do some things that we should. I hope that Latter-day Saints will not permit themselves, political-wise, to fall into this latter category and be classed among those who give offense because they fail to do that which they should do. I would like to know if a reason exists that would justify a Latter-day Saint in not exercising his franchise for the party and the man of his own choice.

No political party is justified to continue in existence unless it clearly states the principles which it advocates, the platform upon which its candidates stand, and then with integrity, when and if elected, carry out those principles and live up to that platform. Except that be the case, we as Latter-day Saints should not align ourselves to any party, because we do not have the basis upon which we can make an intelligent decision. We must know what they stand for before we can favor them with our vote. I do not ask you, my brethren and sisters, to go to the polls and just vote, important as that is; but that when you vote, you vote intelligently for those principles and those things and those men which will give to you the kind of government you want, the kind of environment that you desire for yourself and for your posterity.

We have received a great deal of light concerning the things of life from our Heavenly Father through the revelations which he has given us. We are told once again in the Doctrine and Covenants in the 101st section:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (*Ibid.*, 101:77-80.)

Can we accept that as one of the sacred tenets of our faith and be derelict in our duties toward our nation? The answer to me seems to be self-evident. The Apostle Paul of old said,

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (I Cor. 14:8.)

We must have leadership in this nation whose voice will be clear; whose virtue, clarity, and certainty will give us the assurance that the course the government pursued under their leadership is right. Then we can put our whole heart and soul back of our government and sustain those who preside in government and feel toward them even as we do toward those who have been divinely chosen to guide and direct the affairs of the Church.

I hope and pray, my brethren and sisters, that we will not feel that politics has become so degraded that we are too good to participate. If any of us believe politics to be in that kind of state, we need only to enter into politics, go into it with our honesty and our integrity and our devotion to truth and to righteousness, and the standards will be raised. We cannot expect in this country a better government than the leaders are good, and so if we want a good government we must have good leaders. Let us participate in our mass meetings, in our party organization meetings, in our conventions; then when we go to the polls, we may have somebody worthy of our vote on our tickets.

May the Lord bless us to uphold and sustain the great Constitution of this nation and to maintain ourselves pure and unspotted from the sins of the world in all of our undertakings, and call down the blessings of our Heavenly Father upon us and upon our neighbors.

This should be a challenge to us as members in the Church of Jesus Christ and to all our friends and our neighbors and all people throughout the earth who stand in favor of good government, for righteousness in government; who have and foster the same ideals that are so close to our hearts. I hope and pray that the Lord will thus bless us all that we may fully accomplish the purposes of our creation, and be grateful to him day by day for the blessings he bestows upon us, and this I ask humbly in the name of the Lord Jesus Christ. Amen.



Eldred G. Smith

PATRIARCHAL Order of the PRIESTHOOD

by Eldred G. Smith

PATRIARCH TO THE CHURCH

I PRAY that I shall have your faith and prayers, my brothers and sisters, while I occupy this position, as has been the case with those who have preceded me. And I thank my brethren who have offered prayers at the beginning of these meetings in behalf of all who have to talk to you, that the Spirit of the Lord will be with us.

I truly am very grateful for the blessings of the Lord, the blessings that have come to me personally. I am grateful for the blessings which have come to this people as a group, individually as well as collectively. I am grateful for the privilege of living in this age, which is a choice age—a choice dispensation.

It seems it is an inherent desire for all of the faithful children of God to receive a blessing from him. It has been so since the very beginning. Adam called upon God and received blessings; and then in his turn he called all of his righteous descendants together at Adam-ondi-Ahman and blessed them; and they, in turn, blessed him.

Noah, in his turn, received the blessings of the Lord, and then after the waters of the flood had receded and he came forth from the ark, he blessed his children.

Abraham, in his turn, received blessings from the Lord and blessed others. We today are receiving the benefits of the great blessings which were given to Abraham in fulfilment of the promises given to him.

As Abraham was departing with Lot, the Lord said to him:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:3.)

And today we are realizing the fulfilment of that promise, for all the families of the earth are receiving the blessings of the Lord, through Abraham, more than they have ever done before.

Isaac, in his turn, also pronounced the blessings of the Lord upon his descendants. There is the very interesting story of the blessing of Jacob and Esau. When Isaac was old, he felt the need to give his sons blessings. He called Esau, telling him to go out and kill and prepare venison for him. He said "... make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." (*Ibid.*, 27:4.) And Rebekah, mother

of Esau and Jacob, heard him and knowing that Jacob was divinely called to receive the birthright blessings, called Jacob and sent him to fetch two kids, saying that she would prepare savory meat for her husband such as he loved, for she knew how to prepare it. And thus Rebekah assisted Jacob to receive the blessings of birthright.

Jacob blessed his twelve sons and gave them each a blessing suited to their individual rewards and pronounced promises that should come to them. Joseph received a special blessing which we are most interested in because we are his descendants, the most part of us, and the blessings of the gospel have come through this line, for Joseph Smith, Senior, was a true descendant, through Ephraim, the younger son of Joseph.

You know the story of how Jacob blessed Ephraim and Manasseh, how he crossed his hands and gave them each a blessing and gave unto them promises. The history of blessings is meager from them until now. In the Book of Mormon we are given the information, definitely, which declares that a descendant of Joseph should be raised up in these the last days. (See II Nephi 3:14-15.) It has been made known that Joseph Smith, Senior, was that descendant, and he received the blessings of Ephraim.

Then in this day and age, and I think if our records were more complete, we would probably find something similar with those of ancient times, the Lord tells us in the Doctrine and Covenants that

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.)

Thus today we have more than one patriarch; we have one or more in each of the stakes of the Church; and they are represented in the group here on my right. We always have a section here reserved for the stake patriarchs. They are outstanding, faithful members of the Church, who have been given the responsibility of blessing the people in their stakes, blessing those who desire blessings. And just as it was in ancient times—today, too, the Lord's people desire his blessings. And as a Church we have the priesthood and the authority through which these blessings may be given. These blessings given today are more formal than those

given in ancient times, that is, judging from the meager records which we have. A patriarchal blessing today, given by an ordained patriarch, should contain a declaration of lineage, that is, the tribe in Israel through which the promises of inheritance shall come, even as assignments of inheritances were given in ancient Israel.

Now we know that some of the inhabitants of the earth are not descendants of Israel. We know that some of the inhabitants of the earth who join the Church are not direct descendants of Israel. It is given to us that the descendants of Shem and Japheth, sons of Noah, if they receive the gospel, are entitled to the priesthood. Only the sons of Cain are not entitled to the priesthood, and you can read why in the Pearl of Great Price. So all the descendants of Shem and Japheth, as they accept of the gospel of Jesus Christ, are entitled to the blessings of Israel, because that was the promise given to Abraham, that through him all the families of the earth should be blessed.

And so, as these patriarchal blessings are given, there is given a declaration of lineage, or an assignment; for a pure Gentile who joins the Church becomes by adoption of the seed of Abraham and of Israel. (Gen. 12:3; Abr. 2:11.)

We have people on the earth who we know are not descendants of Israel, yet in the acceptance of the gospel of Jesus Christ they are entitled to the blessings of Israel, and through the power of inspiration the patriarch will assign them to Israel.

It is required that patriarchal blessings be recorded in the Church records. The body of the blessing usually contains sacred promises for comfort or for counsel or warning, according to certain possibilities of blessings. All is predicated upon obedience to divine laws and faithfulness. The closing of a blessing is the sacred sealing of the Holy Melchizedek Priesthood. The blessing pronounced, with all it contains, should serve as a comfort and guide through life according to faithfulness and is sealed forever upon the conditions of faithfulness to the laws of God, which includes the laws of nature. Patriarchal blessings have been a source of guidance and comfort to tens of thousands of members of the Church. Their faith has been quickened and strengthened through them.

An example of what a patriarchal blessing can do came to me in a story which I have repeated many times, which a woman told me. As a young woman she lived in a small town. When she finished high school, there was no further opportunity to continue her education; there was no further opportunity to get work so that she could be independent; so she came to Salt Lake City where she found herself a job. As time came for registration at the university, she became very anxious to go to school again, and knowing that there was not a possibility, under present conditions, she felt quite disheartened. She went to the patriarch and received her patriarchal blessing. (*Continued on following page*)

and in the blessing he promised her that she should receive a good education. She was elated, and she went out of the office feeling very happy. Before she had gone half a block, she said, she fell to earth out of her cloud with a realization that going to college cost money, and she did not have any, nor the means to get it. The opportunity and possibility of going to college at present did not seem to be at all possible, which made her very downhearted again. And the thought came to her to go to visit her aunt, who was living in Salt Lake City. Without stopping to analyze that impression she turned, and instead of going back to work, she went to visit her aunt and told her aunt of her experience, cried on her shoulder, and her aunt said to her, "I know an elderly woman who lives down the street a few blocks. She has at various times helped young girls get through college in return for the help the girls can give to her. I do not know whether she has help now or not, but," she said, "this woman knows who I am. Go down and see her and tell her I sent you."

Sent upon the run to this elderly woman's home, and within two weeks from the time she received her patriarchal blessing, she registered at the University of Utah, signed a promissory note to pay for her education, and eventually paid for it. She said if she had stopped to question the first impression she got to go visit her aunt, she would have said to herself, "Why should I go visit my aunt and tell her my troubles? I came to Salt Lake City to be independent; why not be independent? She cannot help me with my troubles; she has enough of her own. She doesn't have space in her home to let me sleep there, let alone board me, nor help me. Why need I go and bother my aunt?" But she did not stop to analyze that impression; she acted on it. As a result she met the woman who gave her the opportunity of receiving her education.

Similarly, many experiences have come to people in making decisions. I have had many experiences myself of giving patriarchal blessings, and then afterwards the individual would comment to the effect that he had now made up his mind and knew what course to follow. Often I ask whether individuals have any particular problem or worry. Just recently, a young woman said, "Well, Tom is coming home in a few months, and I am going to wait for him, and then we will get married in the temple." She said another young man had been wanting her to marry him, but she said, "That would not be a marriage in the temple; I am going to wait for Tom." Many times these experiences come to patriarchs.

Many men and women have been given courage to carry on, in battle and at home, in positions of responsibility in Church work, and even the will to live in times of sickness through which

they have been raised from the grip of death by means of administration through the priesthood. It is the right and privilege of every baptized member of the Church to receive a patriarchal blessing. In the past many received more than one blessing. This practice has been discontinued. After a person has received a patriarchal blessing through an ordained patriarch, in which his lineage is declared, he is in possession of his patriarchal blessing, and to repeat the lineage is superfluous. We are asked, what about additional blessings? These additional blessings need not be given by an ordained patriarch. Through the patriarchal order of the priesthood it is the right and duty of a father to minister unto his own individual family. That is, the father in the home has a perfect right or duty to bless his children. That is, if the father holds the priesthood which authorizes him to do so, he may bless his own children, and also baptize them, and confirm them, with full consent and appointment from the duly authorized officers in charge.

I was at a fast and testimony meeting one day, and the bishop received a baby in his arms, from a woman in the congregation, and as he did so, he looked around the room. Finally he said hesitatingly, "This is the child of Brother and Sister Brown." After pausing a minute he said, "Brother Jones will bless the child." A man who was standing in the group of officiators spoke up and said, "No, Bishop, that is my child, I will bless him." And so the bishop recognized the father. He had

GRAPEVINE SWING

By Ethel Peak

My book is open to the poem, "Birches"; young Robert Frost climbs up a smooth white tree,

and as he swings feet first, I can remember the pleasures my own playtime brought to me.

Mine was a grove of oaks festooned with grapevines,

wild grapevines, tough and twisted—a trapeze

that hung in loops inviting my young fingers

to grasp and climb and swing out with the breeze.

I feel again the breath catch on the rebound,

the long elastic sway from treetop height; I see the stains of grapes on laughing faces—

beguiling hours of innocent delight.

Years are erased by happy memories flowing

out where the luminous fields of childhood shine.

While Robert Frost enjoys his bending birches, my mind swings backward on a wild grapevine.

been looking around the audience to find the father and not seeing him was under necessity to appoint someone else. But the father spoke up and said, "I will bless the child," and he did. That was correct.

Bishops should not only invite a father to administer to his own family but should also seek permission before substituting for the father. Naturally, if a child is going to a meeting, say for instance, a young man is going to a meeting where he is to be ordained a deacon, and the family knows that he is to be ordained a deacon, the bishop should invite the father, if he is a faithful man, to ordain his son. The bishop is the father of the ward. It is his duty to be the father of those families who do not have fathers in their own homes or where fathers do not exercise their priesthood; and it is the right of the bishop to ordain or to appoint someone to ordain boys in these families. It is a courtesy for the bishop to invite a father to ordain his own son.

An ordained stake patriarch has the privilege, by the same token, of blessing his own family, wherever they are. He is also the father or patriarch for the other families in his stake who do not have a father who is an ordained patriarch. A stake patriarch, then, is a stake officer, and he does not have authority to officiate outside of his stake, only as he may give blessings to his immediate family. Those who need or desire additional blessings may receive a blessing from any elder in the Church but not to be recorded.

I have an example in my mind, and there are many families in the Church that do likewise, where the father blesses the children when they are named; he baptizes them when they are of age; he confirms them and ordains them to the various offices of the priesthood as they grow in position to be so ordained, but always with the consent and approval of the bishop. When children start out to a higher school of learning, when they leave home to go on a mission, when they leave home to go into the service, and at the time of their marriage, a father may bless his children and place the blessings in his family record, rightly, for the benefit of the family, and the family reflects the spirit of those blessings.

Now, may the blessings of the Lord be with all of us and help us to magnify our callings in the priesthood. The Lord has told us in the Doctrine and Covenants, section 84, verse 33,

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the *magnifying their calling*, are sanctified by the Spirit unto the renewing of their bodies.

And if you will continue reading in section eighty-four, the next few verses, you will get more instructions regarding that priesthood.

Brethren, magnify the callings of your priesthood, and the strength of the Lord will be with us all, which I pray in the name of Jesus Christ. Amen.



Delbert L. Stapley

Perfection Through Obedience

by Delbert Leon Stapley

OF THE COUNCIL OF THE TWELVE

I SINCERELY ask for an interest in your faith and prayers, my brothers and sisters, and hope that part of the Tabernacle dedicatory prayer pertaining to the speakers, may also be enjoyed by me.

An important duty of the Church of Jesus Christ of Latter-day Saints is to assist its members to attain the full measure of their possibilities and powers. This would give great strength to the Church and bring joy and happiness to the membership of the Church.

As sons and daughters of God, created in his image and likeness, possessing, however imperfectly, his characteristics and attributes, we should nevertheless be inspired to perfect ourselves and become like him. The duty therefore of each of us is to develop and prepare ourselves to become worthy children of an Eternal Father.

The Church provides every opportunity for us to use our God-given talents, gifts, and powers. However, we must learn obedience to authority and to keep all the commandments of God.

The Prophet Joseph said of the Savior, that he suffered temptations but gave no heed to them. And Paul, writing to the Hebrew saints said that in all points he was tempted as we are, yet without sin. The Savior perfected himself through obedience and by obedience became the author of eternal salvation.

There must be on our part a willingness to accept responsibility in all faithfulness and devotion; it makes possible the attainment of our divine heritage and blessings.

The Lord said to the Prophet Joseph Smith:

. . . men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (D. & C. 58:27-28.)

The right of free agency and choice belongs to all of us, but God holds us accountable for our individual acts. The Lord has placed Prophets, Apostles, and teachers in his Church to interpret and point the way for his people and all the world in spiritual and temporal

matters. Safety is in following divinely appointed leadership and counsel. The rights and powers of these leaders stem from the Savior himself, and each can trace his priesthood and authority through an unbroken chain to this divine source.

The keys of this power and authority center in the president of the High Priesthood of the Church. It is not given to any other man to so represent God here upon the earth. The Lord expects his people to unite and follow under this leadership and not permit themselves to be tossed about by those who would find fault or would claim revelation and teach contrary to what God has revealed to his chosen prophets.

The Latter-day Saints need to be careful that they do not become persuaded to false ideas and teachers. There are some among us who seize upon one or more appealing principle, truth, or law, then twist it to their own desire or profit until they become all-consuming obsessions with them. They are not satisfied or content to hold these views to themselves, but with Satan's encouragement, desire to entice others to their way of thinking; they seek followers and persuade not only those who are weak and unfaithful, but also many of the faithful are deceived. Somehow they forget or fail to understand that this Church is not built upon one principle, or one law, or one truth, but the true gospel is built upon many principles, laws and truths, complete acceptance and obedience to which is necessary to give us joy, happiness, satisfaction, and eternal glory.

Many of these people pledge allegiance to the Church, yet they separate themselves from Church meetings and encourage others to do likewise. Those who follow them become children of evil, lose their faith and testimony, and the history of such followers is that if they do not repent, they are excommunicated from the Church.

Satan is employing every method to deceive not only non-members of the Church, but also particularly those who are members. Each of us must be careful that we are not out of harmony, that we enjoy daily the guidance of the Holy Spirit of God in our lives.

The Lord has said,

. . . the day cometh that they who will

not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. (*Ibid.*, 1:14-16.)

Every person who goes contrary to the Church and says that the brethren are fallen or are out of the way or are teaching false doctrines, unless he repents will never in this life or eternity realize the full measure of his possibilities and powers. God will not suffer his Church, established for the last time in this the Dispensation of the Fullness of Times when a restitution of all things is to be accomplished, to be led by a fallen prophet, or by someone whom he does not want.

The Prophet Joseph Smith, in a letter to William W. Phelps, quoted Section eighty-five of the Doctrine and Covenants, and, commenting upon the mission of the one mighty and strong, said:

Now Brother William, if what I have said is true, how careful men ought to be what they do in the last days, lest they are cut short in their expectations and they that think they stand, should fall, because they keep not the Lord's commandments.

In *The Deseret News* of November 13, 1905, President Joseph F. Smith and his Counselors, commenting on this statement, said:

Perhaps no other passage in the revelations of the Lord in this dispensation has given rise to so much speculation as this one . . . the Church of Christ and of the Saints is completely organized, and that when the man who shall be called upon to divide unto the Saints their inheritances comes, he will be designated by the inspiration of the Lord to the proper authorities of the Church, appointed and sustained according to the order provided for the government of the Church.

So long as that Church remains in the earth—and we have assurance from the Lord that it will remain in the earth forever—the Saints need look for nothing of God's appointing that will be erratic or irregular, or that smacks of starting over afresh, or that would ignore or overthrow the established order of things. The Saints should remember that they are living in the dispensation of the fulness of times when the Church is established in the earth for the last days and for the last time and that God's Church is a Church of order or law, and that there is no place for anarchy in it.

And then in *Gospel Doctrine*, President Joseph F. Smith says:

If any man in that position [speaking of the one who holds the keys of the high

(Continued on following page)

priesthood of the Church] should become unfaithful God would remove him out of his place. I testify in the name of Israel's God that he will not suffer the head of the Church, whom he has chosen to stand at the head, to transgress his laws and apostatize; the moment he should take a course that would in time lead to it, God would take him away. Why? Because to suffer a wicked man to occupy that position would be to allow, as it were, the fountain to be corrupted, which is something he will never permit. (*Gospel Doctrine*, pp. 44-45.)

The Prophet Joseph Smith made this important statement:

I will give you one of the *Keys* of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity; That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is on the high road to apostasy; and if he does not repent, will apostatize, as God lives. (*D.H.C.* Vol. 3, p. 385.)

In Section 121 of the Doctrine and Covenants, the Lord said to the Prophet,

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. (*D. & C.* 121:16-17.)

I testify to you, my brothers and sisters, that your leaders are doing that which is meet in the eyes of God. They may have their faults and their failings, but when it comes to devotion to their high calling in this Church and kingdom, there is no question but what they are doing all within their power to set forward the interests of the Church, and the interests of the people of the Church. And this leadership, my brothers and sisters, must stand firm, and teach all truths, and all principles and all laws that God has revealed. God has not given to man the authority to change eternal truths, principles, or laws. If people are honest, and surely no person can be honest unless he keeps the commandments of God, they will expect their leaders without equivocation to defend and teach the commandments of God as revealed; otherwise they would not accept them as leaders; they would not follow them; they would not respect them, for such vacillating leadership would not be acceptable to the body of the Church.

There are those who might say:

... Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and

at last we shall be saved in the kingdom of God. (*II Nephi* 28:8.)

Do we, my brothers and sisters, want to belong to that kind of Church or accept those who teach that kind of doctrine? Is there hope, is there satisfaction in following such teachings? Surely God would not rob justice. Those who break his laws must suffer the penalty for broken law. The Lord, we are told, does not look upon sin with the least degree of allowance. If God cannot, can we—and justify ourselves or others for such doings?

The Lord said to the Prophet in Section 132 of the Doctrine and Covenants:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (*D. & C.* 132:5.)

And those who fail to obey set themselves up for temptation and evil. Again



Levi Edgar Young

IN THE thirteenth chapter of First Nephi, we have the words of the Prophet who writes:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. . . .

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them. (*I Nephi* 13:11-12, 16.)

I have always recalled with joy in reading these words that they referred to Christopher Columbus and the Pilgrim fathers. When Columbus stepped upon this western land in 1492, he uttered these words in prayer:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy

Satan is ever alert to his opportunities to deceive and to lead the people of this Church astray, for he knows the power of this Church, its destiny and purpose in the earth, and he will do all that he can to see that the work does not prosper.

Therefore, my brothers and sisters, we need to be faithful, we need to support our leaders. And when we go to our bishops and our stake presidents for counsel, let us accept it, for God will prosper us as we follow the leadership of those appointed to preside over us. If we attain, therefore, the full measure of our possibilities and powers, we must obey and follow leadership and keep all the commandments of God. If we can keep with us the spirit of the gospel, which is light and truth, then it will not be too difficult for us to obey and follow the leadership that God has called and appointed to direct his people.

May our Heavenly Father bless us, give us the strength that we require, keep us true to the faith and faithful in our responsibilities, I humbly pray, in the name of Jesus Christ. Amen.

The Glory of TEACHING

by Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world. (Quoted by Washington Irving in his *Life of Columbus*)

We are told that Edward Winslow, the third signer of the Mayflower Compact, recorded the following parting words of Pastor Robinson, as the Pilgrim fathers left the shores of Holland on their long journey into the unknown West. He said:

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face, on earth any more, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word.

Columbus was inspired and led by the power of God to these shores of America, and the Pilgrim fathers and

THE IMPROVEMENT ERA

others likewise, for we believe that the time had come for the American Indians to be found, for they are the remnants of Joseph. It is interesting to note that many of the early adherents to the gospel of Jesus Christ, as received in the early part of the nineteenth century, were descendants of the old Puritan stock who came from England. Such men were the Prophet Joseph Smith, Brigham Young, and many others of that early day. And thus began the great work of occupying the whole country of America by different peoples of the world. We have become a rich and powerful nation, potentially the richest and the most powerful upon the earth.

As President Richards spoke about the building of this Tabernacle in which we are worshiping God, I recalled that it is just one hundred years ago that President Brigham Young stood before the two thousand people and more who had assembled for the same reason that you and I have done, to worship God and Jesus Christ our Redeemer. They had a Tabernacle which had just been built of adobes and could seat two thousand people. The seats were mostly of logs, although a few chairs had been made for the brethren who sat in front. People came from all parts of the territory, some by ox team and in wagons drawn by horses. Many of them walked long distances to attend the conference. At the close of the last meeting on Sunday afternoon President Young arose and announced that he had called approximately one hundred of the brethren to go on missions to different parts of the world. The nations mentioned were those of Europe, and China, India, Persia, and Siam in Asia, and then the Islands of the Pacific. One cannot conceive what this meant in those days when the missionaries walked to the Pacific Coast to take a boat to the countries of the Pacific. Then think of the long journey by way of the Atlantic Ocean as they set out for India, Siam, and Persia. The history of these men will be written some day by a master historian, and the world will stand amazed at their courage and faith in God. Many of the journals of those missionaries have been preserved. President Lorenzo Snow was already in Italy, and President John Taylor was president of the French Mission. We have heard during the conference much about the subject of teaching which the missionaries experienced, and in a few words, I should like to add a thought concerning the teaching of the gospel to the people of the world.

It has been said in many different ways that "In our children lies the future of our world." If we believe this, and we do, then the education of our children deserves our foremost careful attention. Every father and mother, every mature person in our land should be profoundly interested in the education of our youth. Our honored President, David O. McKay, has during the last year given to us and our nation more than one great talk on the aims and ideals and the far-reaching importance of education. He has told us

that it flourishes on character, and without character it lacks any strength. There must be character and goodness as its chief obligation—goodness is its real power. True affection in those taught and in those who are teachers must never be wanting. In all good teaching there are things that survive, and have survived, strong and unshaken, from the earliest times. The master Teacher who lived two thousand years ago said love is the foundation on which to build all growth, all progress, all faith—love of God, love of neighbor.

Teaching is an art, and an art has to be learned. Our missionaries must be taught better how to teach the gospel. Our seventies at home must be taught how to teach the gospel, remembering always that we can teach only that which we know. We are admonished to seek, to knock, to ask, to search diligently with faith unwavering, and we shall be rewarded. We are told by the Prophet Joseph Smith to "Seek ye out of the best books words of wisdom." (D. & C. 88:118.)

If our schools and colleges teach the things that are really important, the mind is required to do hard work, to attack a difficult problem and think to a correct answer. One of our well-known writers has said,

There are only a very few youthful years in every human life when the mind is fresh and plastic, and the memory able to retain. These years should be used to teach the best and most beautiful things man can know—power over language, a mastery of pure science, exposure to great literature and art, a basic knowledge of history, philosophy, and religion. No matter what a young man or woman does to earn his living, his education will have been worthless unless he has learned to know and to use the first-rate in whatever line he pursues—and also learned to love it.

It is in the realm of religion that most of us teach. We want our children to know the gospel, and to live it to the very best of their ability. We want righteousness to be made practical in every phase of life. We hope to direct our youth into a pattern of life that is eternal, founded on a sure and firm belief and faith in the teachings of the Savior, and the prophets of old and of the new and restored gospel. Our aim is to teach our children to carry forward the purposes of God. In doing this we follow the words in Section 4 of the Doctrine and Covenants,

. . . . ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength. (D. & C. 4:2.)

We must begin to teach our children while they are very young, for it is written, "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?"

And Jethro counseled, "And thou shalt teach them the way wherein they must walk, and the work that they must do. They must be patiently, gradually taught. Being God's people, they must

live his laws, they must worship in his ways." (See Ex. 18:20.)

Man needs a long vision in life that he may fulfil a pattern of eternal progression and salvation although the strains and tenses of daily living favor short sight. Perhaps both are necessary, but the one should not crowd out the other more realistic and basic one. The man who is trying earnestly and with all his strength to catch sight of the vision of a better world, and to incorporate what he can see in the life of himself and his society, helps us to do what we could not do without his help. We can raise ourselves on the shoulders of those who have walked on higher levels. There is a profound wisdom in the saying, "Let us now praise famous men." This is what is meant by the warning of the prophets, "Lift up your hearts." Learn of the greatness and goodness of prophets and leaders in trying to follow their teachings.

Religion holds up to us all the noblest examples of living. Disraeli said, "Nurture your minds with great thoughts: To believe in the heroic makes heroes."

Read the Bible to get not only great truths of living but also great feeling and enlarged vision. Read it to get the depths of life. Make it your companion through life so that you may not live only on the surface, but on permanent effect. Do likewise with the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Religion is the greatest instrument for raising us to the best of the highest life.

We have had great teachers in our day. I think of one: Dr. Karl G. Maeser, who came to America from Germany as a convert to the Church, and who was for many years a teacher in Brigham Young University in the early days of that institution. It is only recently that Dr. Joel Francis Paschal of Princeton University has written the *Life of Justice George Sutherland*, who first was elected congressman and then senator from the state of Utah. Dr. Paschal tells about the influence that Dr. Maeser had on the life of Senator Sutherland, and says:

Dr. Maeser's knowledge seemed to reach into every field. Of course there were limits; but they were not revealed to me during my course at the Academy. That he was an accomplished scholar I knew from the first. But the extent of his learning so grew before my vision as time went on that my constant emotion was one of amazement. I think there were days when I would have taken my oath that if the Rosetta Stone had never been found, nevertheless he could have easily revealed the meaning of the Egyptian hieroglyphics. He spoke with a decided accent; but his mastery of the English language, of English literature, and of the English way of thought, was superb.

Maeser's influence was not merely that of an instructor. Says Sutherland,

He was a man of such transparent and natural goodness that his students gained not only knowledge, but character which is better than knowledge.

(Concluded on page 461)



"THIS IS LIFE ETERNAL"

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

Bruce R. McConkie

WE BELIEVE that God has revealed himself in our day that men again may be able to gain eternal life in his kingdom. The knowledge of God, the knowledge to the nature and kind of being that he is, is the rock foundation upon which all true religion is based, and without that knowledge and without revelation from him, it is not possible for men to hope for or gain the blessings, honors, and glories of eternity.

The Master gave the key to this principle in his great intercessory prayer when he said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

The Prophet Joseph Smith said,

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another. (*Teachings of the Prophet Joseph Smith*, page 345.)

This knowledge of God, always coming by revelation, has been had in every age of the earth's history when the gospel has been here. The prophets have known of him and have borne witness to the people concerning his attributes and his laws. He created Adam "in the image of his own body" (Moses 6:9) and then walked and talked with him, with the very man whom he had created in his own likeness. He sent his Firstborn spirit Son, Jehovah, to commune with Moses "face to face, as a man speaketh unto his friend." (Exodus 33:11.) And then in the Meridian of Time he sent this same Son, among other reasons, to manifest to the world the nature and kind of being that he is, so that men might know him and worship him and keep his commandments and thereby be entitled to come back into his presence again.

Christ said that he was the Son of God. He said that he came forth from the Father, that he came to bear witness of the Father. It is written of him that he is the express image of his Father's person, and this knowledge was had in all ages. And yet when the period of dark apostasy set in, men without reve-

lation, without the Spirit of the Lord, sat down in conventions and conclaves and wrote creeds which attempted to define what kind of being he was. They said that he was in some mystical way three in one, that he filled the immensity of space, that he was everywhere and nowhere in particular present, that he was incomprehensible, unknowable, uncreated, incorporeal, and all the rest. And that is the understanding that prevailed in the world in the spring of 1820 when the Prophet went into that secluded place in a grove of trees to ask the Lord which of all the churches was right and which he should join. The Prophet said,

. . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

. . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my Beloved Son. Hear Him!* (Joseph Smith 2:16-17.)

From that moment the knowledge of God began to roll forth in the world, and we expect to see a day, eventually, when the knowledge of God will cover the earth, as the waters cover the deep, when it will no longer be necessary for any man to say to his neighbor, "Know the Lord," for all shall know him from the greatest to the least.

We have a scripture that says,

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. (D. & C. 130:22.)

If we had lived in the beginning, in Adam's day, and had received the knowledge of God as taught by revelation from the mouth of Adam, the presiding high priest in the Church, we would have seen that the very name of the Father, literally interpreted, meant Man of Holiness, for as the scripture says,

. . . In the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man. (Moses 6:57.)

When Christ repeatedly referred to himself as the Son of Man, he was certifying that Man of Holiness, God the Eternal Father, was his Father, and he had no reference to his mortality, his birth as the son of Mary.

All of us who have received the gospel have power given us to become the sons of God. We can do that by faith. And Paul says those that become, by adoption, sons of God are joint heirs with Jesus Christ, entitled thereby to receive, inherit, and possess, as Christ has inherited before. The Apostle John, beloved disciple of the Lord, wrote these words:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

And now note particularly what he says:

. . . Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure. (I John 3:1-3.)

To that same John, who had written these words as moved upon by the Holy Ghost, the Lord said:

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:7.)

And then again:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (*Ibid.*, 3:21.)

These New Testament scriptures, and many others that could be cited, teach the doctrine of exaltation, a doctrine of eternal life and eternal lives, a doctrine of joint heirship with Christ the Son. And this knowledge has been given again, with more particulars, by revelation in this day. We are taught that Christ received not of the fulness at the first but went from grace to grace, until he received a fulness, and that he finally received all power both in heaven and on earth. After having this truth recorded in the revelation, the Lord says that he is doing it so we may know what we worship and know how to worship, and that if we keep his commandments, we can go from grace to grace until, one in him as he is in the Father, we may inherit a fulness of all things.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. If we have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared, in the name of Jesus Christ. Amen.



AMERICA— What Of The FUTURE?

by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

Ezra Taft Benson

MY BELOVED brethren and sisters, in humility I invoke the inspiration of the Lord and seek an interest in your faith and prayers as I stand for a few moments in this pulpit. I should like, if the Lord will bless me, to give vent to some thoughts that have been deeply impressed upon my mind for several weeks now. I hope I shall not be misunderstood. It seems to me that the day in which we live demands a frank and forthright consideration of some of the problems which face us, not only as a Church but also as a great Christian nation.

With you I thrilled at the opening address of our great leader, President McKay. As I have thought of his remarks regarding this land of America, its achievements, and its needs, I have felt that I could characterize best what he said in two words: Spiritual Statesmanship. With you I love this land in which we live. I am proud of our heritage; I am grateful for the American tradition; I am thankful that the Lord has given through his prophets information regarding this great nation.

However, it seems to me that there are certain tendencies, trends, and practices which endanger very greatly our way of life and strike at the very foundation of much that we hold dear as a great Christian nation. Of course, the conditions of the world generally give us cause for concern. We seem to live in a world of conflict, insecurity, uncertainty, and almost bewilderment. We appear to be groping blindly, aimlessly, unable to find the way. Were it not for our faith in the prophecies of God, I fear sometimes we would almost be tempted to give up.

We are in the midst of continuing international crises. The outlook for world peace and security is dark indeed. The gravity of the world situation, it appears, is increasing almost daily. The United Nations seems unable to settle the troubles of the world. In truth, we are faced with the hard fact that the United Nations, it seems, has largely failed in its purpose. Yes, the days ahead are sobering and challenging ones. We might well ask, America—what of the future?

I never travel across this great land and note its broad, fruitful farms, its humming factories and gleaming cities but what I am impressed with the marvels of this great nation. Yes, we have made unequalled material progress. We have become the greatest and the rich-

est nation in all the world. This has been done on about 6% of the land area of the world by a relatively small group of people, only 7% of the world's population. Yet it is reported that this small group of people produce today approximately half of the world's total wealth in usable form to satisfy human needs. It is reported that in the year 1950 almost half of the food and fiber of the world was produced here in the United States. Our productivity has increased one-fifth every ten years since 1850. Through the use of machines, much of the drudgery and toil so common in many other nations has disappeared. Our engineers have estimated that the average worker today has the equivalent of 99 mechanical slaves working for him. The *Twentieth Century Fund* recently predicted that by 1960, 96% of all the energy going into physical work in America would be performed by machines, 1% by horses, and 3% by men. The average American worker has an output per hour six times his output in 1850. Yes, we have made unprecedented achievements in material things.

The prophets of God foreshadowed these achievements when they predicted that this would be a land choice above all other lands and that it would be preserved for a righteous people. Those who were to dwell here, if they served the God of the land, should be free from bondage and captivity. Lehi, who led the second colony which came to this great land, was told that he was leading that colony to a land of promise and that none should come here save those who would come here under the influence of heaven. This land would be consecrated unto those whom the Lord would guide here. It would be a land of liberty. Lehi's son, Jacob, said there should be no kings upon this land, that the God of heaven would be their king, that this land would be fortified against all other nations, and that he who would fight against Zion should perish.

Reference has been made by President Young to the coming of Columbus. The scriptures tell us that the Spirit wrought upon Columbus, and upon those who followed him, and that they came here under the inspiration of heaven. Nephi predicted that when they arrived, they would humble themselves before God, that the power of the Lord would be with them, and that they would prosper. Our history clearly records that the early peoples

who did come were humble, God-fearing men and women. Bradford records that their first act upon arriving here upon American soil was to go upon their knees in humble prayer and bless the God of heaven.

The impelling force in their hearts, it seems to me, was a love for basic ideals and principles, which were dearer to them than life itself. Among these were their love of God, faith in his divine purposes, their love of freedom, industry, thrift, decency, and honor. Yes, this nation had its beginning in a high-minded manner. The rules of conduct established by the early colonists and our founding fathers were taken from the scriptures. They were embodied in the Decalogue and in the gospel. The Sabbath was set aside as a sacred day. Profanity and other vices were condemned, and gambling was forbidden. People were encouraged to keep good company and to repeat no grievances. They emphasized the spiritual virtues.

Washington but echoed the general feeling of the early colonists when he acknowledged God's direction and emphasized the importance of spirituality, honor, and moral courage. He said:

No people can be found to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Then as to the place of religion and morality, the Father of our country stated:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

His successors spoke in similar vein. Lincoln emphasized the same thought when he acknowledged that "God rules this world," and that "It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow. . . ." and then quoting from the scriptures, "and to recognize the sublime truth that those nations only are blessed whose God is the Lord." Yes, my brethren and sisters, they spoke of self-evident truths—inalienable rights.

When the Prophet Joseph came upon the scene to open a new gospel dispensation, he shed even further light upon the establishment of this great nation and the coming forth of the Constitution, which he stated was a glorious standard, founded in the wisdom of God. Through revelation the Lord said to him, as was quoted by Brother Moyle yesterday,

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this

(Continued on following page)

very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:79-80.)

We have enjoyed divine favor through much of our history, but what of the future? It seems to me, my brethren and sisters, that the lessons of history, many of them very sobering, ought to be turned to during this hour of our great achievement because I feel in my own heart that during the hour of our success is our greatest danger. I feel firmly that even during the hour of great prosperity, a nation may sow the seeds of its own destruction. This may happen even during a period of great income, relatively full employment, and high business activity. History reveals that rarely is a great civilization conquered from without until it has weakened or destroyed itself within.

I read recently volume three of that monumental work by Will Durant, *The Story of Civilization*. This volume, entitled *Caesar and Christ*, covers the rise and fall of the Roman Empire and the coming forth of Christianity. It covers a period of 1125 years, from 800 B.C. to 325 A.D. At the end of this six-hundred-page volume, the author writes an epilogue under the caption "Why Rome Fell." It is generally agreed that not infrequently history repeats itself. The author lists the major causes why this great civilization fell apart. I wonder if there is anything in what he says for us to take note of today. As I read this volume, I was caused to reflect on the similarity of conditions and practices then and now. May I give you briefly his summary:

The first group of causes he termed biological, and no doubt most fundamental. They had to do with the limitation of families, the deferment and avoidance of marriage, the refusal of men and women to shoulder the great responsibilities, God-ordained, of honorable parenthood. He mentioned that sexual excesses were indulged in commonly, both in and outside the marriage covenant. The operation of contraception and abortion was common. This, together with other things, resulted in reduced fertility. Sex ran riot, and moral decay resulted.

He mentioned as another cause of Rome's decay, the waste of natural resources in mining, deforestation, erosion; the neglect of irrigation canals, but most important of all, the negligence of harassed and discouraged men, the failure to teach high moral principles so necessary for the building of real character.

Then he lists with great emphasis the rising costs of government because of armies, doles, public works, expanding bureaucracy, a parasitic court, depreciation of currency, absorption of investment capital by confiscatory taxation.

Is there anything suggestive in this summary?

May I give you the following figures on this last grouping particularly, taken

from what seem to be reliable sources? According to projected estimates, our federal government will spend during the coming fiscal years, 1952-53, more than the total income of all the people west of the Mississippi River—22 states. The federal payroll in 1952 will top 22 billion—4 billion above last year and 16 times the 1929 total. Nearly one out of every four adult Americans is receiving regularly federal checks. At the present rate, by 1953 the government will be spending approximately 38% of the national income. During only three of the last twenty years has our federal budget been balanced. It requires today approximately 2½ million civilians to staff the federal bureaucracy.

In the matter of the depreciation of the currency, it is reported that the present dollar is worth only 38 cents compared to the 1913 dollar, and that the dollar today will purchase only about half as much as it did in 1935-39.

As to taxation, the federal government took in taxes during all past administrations up to six years ago—156 years—248 billion dollars. In the last six years we have taken in taxes 260 billion, and still we seem not to have enough to pay our current bills. With a debt of over one-quarter of a trillion dollars, the annual interest payment is 6 billion dollars plus, more than all government expenditures in 1933.

Now, my brethren and sisters, this author lists other causes. Political causes, he says, were rooted in one fact, that through centralized control and the increasing despotism of the state, the citizens' civic sense was destroyed and dried up, thus destroying statesmanship at its source. Men felt powerless to express themselves and lost interest in government. Yet, I presume, Rome had no equal in the art of government. She achieved a democracy of free men and then destroyed it with corruption and violence.

With you, I love this great land in which we live. I pray for the chief executive and his cabinet and the legislative and judicial branches, the officials of our states and our cities. But I wonder sometimes, my brethren and sisters, what our founding fathers, our pioneer fathers, would do and say if they were here today. I'm sure they would give serious reflection to present conditions. I wonder if they would not recognize that our liberties have already been abridged, that there has been too much of a tendency for us to call upon our federal government every time we felt the need for the accomplishment of any particular objective. I wonder if we haven't had a tendency to call for help for those things which our forefathers would have done willingly for themselves. Yes, I presume as a people we are to blame, but I feel that if they were here today, they would apply some very definite tests before any new service or new program were approved. May I just mention three:

First, I think they would ask the question: Can this service, assuming it is needed, be done more efficiently, more effectively by our federal government, or should we do it ourselves on the local level? They believed that government is best which governs least. Government seems to be inherently wasteful and inefficient. Possibly it is because the profit motive and competition—the very life of private enterprise—are largely absent.

Second, How will it affect the morale and the character of the people? This seems to me to be of great importance. They were interested in the building of character. They recognized that character, not wealth or power or position, is of prime consideration.

Third, they would possibly ask: How will it affect our free institutions—the church, the school, the home, and our local form of government?

I believe if they were here, they would look for the answers to the decline of public morals. As they looked searching for the answers, they would probably observe evidence of weak and vacillating leadership in many places, not confined to one group or one party. They would find a tendency for men in high places to place political expediency ahead of principle. They would be concerned with the alarming growth of a something-for-nothing philosophy, a failure of people to stand on their own feet. They would probably find bad examples by unscrupulous politicians and by delinquent parents, and possibly a weakening of religious training, and the substitution therefor of a faith-destroying materialism.

I think, my brethren and sisters, as Latter-day Saints, and as American citizens, we need to rouse ourselves to the problems that confront us as a great Christian nation. We need to recognize that these fundamental, basic principles, moral and spiritual, lay at the very foundation of our achievements in the past. If we are to continue to enjoy our present blessings, we must have a return to these basic and fundamental principles. Economics and morals are both parts of one inseparable body of truth, and they must be in harmony. We need to square our actions and our policies with these eternal principles.

I wonder if we have forgotten the counsel of the prophets, the founding fathers, and our great statesmen. Surely we need a nationwide return to these fundamentals. We need a nationwide repentance to rid this land of corruption. We must return to the fundamental virtues that have made this nation great. There is a force in the universe which no mortal can alter. This nation does have a spiritual foundation. It has been established in keeping with great spiritual and moral principles, but there seems to be a tendency for us to lose our sense of uprightness and to do wilfully those things which we must know to be wrong. This cannot be done with impunity.

God help us to raise our sights beyond the dollar sign, beyond material things. May we have the courage to stand up

and be counted, to stand for principle, for those principles and ideals which guided the founding fathers in the establishment of this great land. Thank God for the promises that have been made regarding the future of America. I hope and pray we shall realize the fulfilment of these promises because we merit their fulfilment. I am grateful that the Lord has said through his prophets that this nation unto the righteous shall be blessed forever, and that he will be a light unto them forever that hear his words.

God help us that we may not drift farther from the principles of faith

and honor established by those noble founding fathers and the pioneers who settled these valleys. We need this faith, we need a close adherence to these basic principles. It is my conviction, my brethren and sisters, that this nation or no other nation will be saved materially unless in some way it is strengthened, redeemed, and regenerated spiritually. God bless us in that redemption, that we may go forward and live the principles that have been so basic and so fundamental in bringing this great nation to its present standing in the world, I humbly pray in the name of Jesus Christ. Amen.

Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

(He was referring, of course, to the supposition that the Apostles must be drunken because of the manifestations of the Holy Ghost that they were actuated by.)

But this is that which was spoken by the Prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. (Acts 2:14-17, 22-24, 36.)

OUR RELIGION

by Albert E. Bowen

OF THE COUNCIL OF THE TWELVE



Albert E. Bowen

FOR ALMOST two days now I have been looking out over the faces of those who have congregated here, noting the evidence of devotion to the purpose which has brought them together. Every aspect of their features has indicated that they have come with solemn intent. Not that there is sadness, there is a joyous sobriety manifest in their countenances.

I note, too, a manifestation of expectancy written all over your faces, and that is very sobering because I realize that you expect something from those who assume this position. The purpose, I have no doubt, is that you might draw some fortification for your faith, and some strengthening help to face the issues of life and wrestle with its problems as they come to you day by day.

We very rarely pick up a magazine now or a newspaper, that does not advise us somewhere along the line that somebody has said that the great need of this world today is increased spirituality. That idea is voiced in varied forms. Sometimes it is expressed as a greater dedication to religion, a more complete incorporation of the principles of religion into our lives, and that is heralded as one of the things that could cure the ills of the world.

But as I listen to further expositions, I find a great deal of vagueness in those expressions. I am not sure that I know just what those who use them mean. I am not sure that I know just what, in their minds, religion signifies.

There are a great many learned disquisitions about what religion is, the features that constitute it, and, what the essential factors in it are.

It is not my purpose here to go into any of those discussions. This is neither the time nor the place for that. But I am going to assume that I can tell you what our religion is, and I intend to say and do say that our religion comprises the teachings and life and actions of Jesus of Nazareth. That constitutes our religion.

All centers in Jesus the Christ. So far as I know, in all the reading I have been able to do, all the research made, there is no principle of right action, no ethical principle, recognized in the world today that is not comprehended in the teachings of Jesus Christ. I believe that if all the books on ethics were burned today, and we had left the utterances of the Christ and the teachings of the Apostles whom he commissioned to carry his message to the world, we should have a perfect and concrete guide to human conduct.

Our religion comprehends more than just the ethical code. It contains a body of principles, through the observance of which we are promised the great reward of eternal life and salvation in the kingdom of God.

I want to turn here to the words of Peter, as recorded in the Acts,

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at

That is the kind of teaching that introduced the gospel of Jesus Christ in the ancient day. There is no equivocation, no temporizing, there is no dodging of the issue. There is the straightforward declaration that this man who had lived among them was recognized of God, that they had taken him in foul hands and had destroyed his life, but that he was raised up and had become and was recognized of God as both Lord and Christ.

That is our religion. That is what we believe. Wipe that out, and we have nothing left upon which to rest our faith. It is basic to every principle that is acknowledged in our teaching or in the teaching of those who, under guidance of the Christ, were his messengers to establish his work.

This is a great teaching Church. Its business is to teach. Men can be persuaded, their lives reformed through persuasion. No man may be coerced, and no belief was ever established by attempted coercion or force. Jesus resorted to the method of persuasion, and our business as his representatives is to persuade people over whom we may have influence to accept the doctrine, and when they have accepted it in their hearts, they are born again. They do not want to resort to the evil practices from which they have been converted. They want to order their lives according to the purity of his teachings.

Foremost among the teachings that Jesus uttered was his recognition of God the Father. To him he prayed. He said that he was come to do the Father's will, not his own. He told his disciples that he had done nothing except what he had seen the Father do, putting himself into humble submission before the omnipotent power of the God of heaven.

(Continued on following page)

As he directed his messengers to go out, he told them that they should carry his message and teach it to all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe all things "whatsoever I have commanded you." That is all that is required of any man.

If we would do all the things whatsoever God commanded, or his Son, Jesus Christ, which is the same thing authoritatively, we would have no troubles in this world. There would be peace and harmony and good will. War would be impossible. All the ugliness of life, everything that destroys beauty and desirability would be cleansed out from the earth. In that instruction is comprehended the whole sweep of the gospel teaching.

He taught that man has a destiny, what that destiny is, and how to achieve it; that it is all dependent upon conformance to the plan given. We have heard something in this conference about a plan. It is a designed plan. It is the only plan that assures salvation to the children of men, the promise is predicated upon the assumption that we obey the teachings of that plan.

All that we know of record about the earth life of the Son of God is contained in the books of the New Testament—the Gospels, the Acts of the Apostles. It has been said that if you blot out the book of the Acts, you would leave a great blank covering a very important period in the life and ministry of Jesus prior to his death and resurrection, as well as occurrences after that period.

We turn to those books as the authoritative source of our information, accepting them as the word of God for the guidance of his children. And that same fidelity of purpose, the same courageous conviction and declaration of it, as was voiced by Peter on that pentecostal day, has rung down through the ages since that time.

Paul was not of those who had lived with the Christ, walked with him. He was rather a persecutor of his saints—by his own account he had viciously persecuted them, but he became a great expounder of the faith. This is how it happened.

Standing in bonds before Agrippa to answer the charges made against him, he said:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutes. (*Ibid.*, 26:13-15.)

It is the testimony of those who walked with him during his mortal life. It is

the testimony of those who received their testimony and became convinced in their own souls. It was the testimony of Paul. It is the one sure way to live by the teachings which he expounded, and that same authoritative declaration of personal knowledge has come down through all the ages of time and has been repeated in our day, and thus we read that the Prophet Joseph Smith and Sidney Rigdon, in the temple, declare this:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24)

Here is a sober declaration of men just as those who had been associated with the Christ gave their testimony of what they had seen and heard, and those testimonials may not be idly brushed aside. They are entitled to every credence that is normally accorded to the words of any honest man whose integrity has not been impeached.

That is the foundation of our religion. That is the kind of teaching that won its way until it had established itself as a recognized religion of the great empire of Rome after a period of persecution. That is the only kind of faith that will keep men safe in the course that leads to eternal salvation.

It did happen. It happened by slow degrees. Nobody can tell just when it first began, but these sober declarations began to meet with some doubt, and men began to philosophize about these sober declarations. Gradually questionings began to have their effect by infiltration and dilution, until this profound faith was sadly shaken.

By the third or fourth century it was almost blotted out as a simple declaration of faith through an attempted admixture with Greek and other philosophies. Such is the inevitable consequence when men try to rationalize the word of God, the testimony of his servants, to accommodate it to the teachings of their philosophies, and make it more palatable to their understanding or their likes. From that day to this, the Church has been derelict in its duty to proclaim the undiluted word so that now when men say to us, "We need a revival of

religion," a lot of them who use those phrases do not even believe in the existence of God.

They do not believe that Jesus was the Son of God nor that he was resurrected from the dead. They are using idle phrases. If men really believed, they would do something about it, and if that belief were implemented into the lives of men in this world, it would cure the ills under which the world is groaning.

During the war, the editor of a national magazine, the magazine *Fortune*, to be exact, wrote out a series of questions that he distributed to a large body of the clergy, asking their opinions about certain beliefs. Their answers disappointed him by their wordy circumlocutions and avoidance of positive commitments.

He wrote a most penetrating editorial about it. This, among other things, is what he said:

A Christian leadership has passed from the hands of the church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action, and this is only another way of saying that there is no true Christian leadership at all. So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders. Thus the flock is leading the shepherd.

So long as the Church pretends or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the church for enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices, and the result of this experience is disillusionment.

This is the profound and absolute spiritual disillusionment arising from the fact that when we consult the church we only hear what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral like the economists talk about that leads into depressions, but in this spiral there is at stake not merely prosperity, but civilization.

There is only one way out of that spiral. The way out is the sound of a voice. Not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen are entirely lost. Without it we are no more capable of saving the world than we were of creating it in the first place.

That is a penetrating analysis of the cause for the ills of the world. To gain favor, to enhance our popularity, to avoid giving offense, we have adopted the theories of men and tried to integrate them with the teachings of the Son of God, and they will not mix. The result is that the church, instead of setting the pattern, marking out the path, has been adopting what has been adopted as practice among the men of business—the laboring men, the laity of the world—and the voice of the

laymen, modified and given essence by the things they want to do and like to practise, guided by their selfish interests, has drowned out the voice of the church, and the leaders of the church have lost their powerful, guiding influence. Men refuse to heed its words, finding in them only the echo of the words of the laity that are spoken about.

In my view there is only one safety; there is only one cure; and that is to take the pure and unadulterated word of God and set that up as our standard of measurement, and measure every creed and doctrine and dogma by that yardstick. That which will not square

with the declarations of Almighty God we can lay aside as unsuited for the need of man, and orient ourselves again in that declaration of Peter, re-echoed by Paul, by all the disciples of the Christ, so long as his teachings remained undefined and uncorrupted, and set that up as the guide to our course of life.

Then we shall not have these appeals, we shall not need these appeals to men to modify their governments because their governments will be founded in righteousness, and righteousness will prevail.

God grant it may be, I pray in the name of Jesus. Amen.



CAUSE FOR ENCOURAGEMENT

by *Richard L. Evans*

OF THE FIRST COUNCIL OF THE SEVENTY

Richard L. Evans

I AM sure that the sense of expectancy, of which Brother Bowen spoke, is indeed overpowering to all of us, and that we are all well aware that of ourselves it will not be satisfied. I pray that it may be satisfied through the direction and blessing of him in whose name we are met here.

There has been running through my mind a sentence spoken by President McKay during the last few days: "Give encouragement to the people." It came before me again as the combined choruses of Brigham Young University so beautifully sang here yesterday, "He watching over Israel, slumbers not, nor sleeps. Shouldst thou walking in grief languish, he will quicken thee."

The adverse and long winter; the uncertainties of the times and seasons, the perplexities and problems of our young people have suggested another long-cherished passage of scripture found in Genesis in a promise to Noah:

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:22.)

I am sure that there are many other things also which shall not cease including truth, association with those we love, the possibilities of progress, and a glorious future to work for and to live for, and I am indeed grateful.

We can find encouragement despite some of the physical facts that we face.

A thoughtful person who lives across the mountains to the east (George W. Olinger) has sent within the last two or three days a statement or two that I should like to read briefly into the record. I wish I knew who wrote

them so I could give credit. One sentence carried this thought: We may be faced with a lowered physical standard of living, but we need not be faced with lowered standards of thinking. And there was enclosed this series of simple suggestions:

Learn to like what doesn't cost much.
Learn to like reading, conversation, music.
Learn to like plain food, plain service, plain cooking.

Learn to like fields, trees, brooks, hiking, rowing, climbing hills.

Learn to like people even though some of them may be . . . different from you . . .

Learn to like to work and enjoy the satisfaction of doing your job as well as it can be done.

Learn to like the songs of the birds, the companionship of dogs.

Learn to like gardening, putting around the house, and fixing things.

Learn to like the sunrise and sunset, the beating of the rain on the roof and the windows, and the gentle fall of snow on a winter day.

Learn to keep your wants simple, and refuse to be controlled by the likes and dislikes of others.

We are reminded of another beautiful thought accredited to H. G. Wells by a contemporary writer, and which suggests that man should not allow "the watch and the calendar to blind him to the fact that each moment of his life is a miracle and a mystery."

I think we can take encouragement in the many marvelous things there are to enjoy regardless of other physical facts that we may face.

I think we can take encouragement in some other things also. Some of the ponderable problems, the unanswered questions, the seeming injustices and discrepan-

ancies and uncertainties, some of which President Smith and Brother Kimball spoke of yesterday, which we often have a difficult time in reconciling, will find answer and solution and satisfaction if we are patient and prayerful and willing to wait. Part of them are the price we pay for our free agency. We pay a great price for free agency in this world, but it is worth the price we pay. One of the cherished sentences I recall from the utterances of the Prophet Joseph Smith is that one which says that "an hour of virtuous liberty on earth is worth a whole eternity of bondage." So long as men have their free agency, there will be temporary injustices and discrepancies and some seemingly inexplicable things which ultimately in our Father's own time and purpose will be reconciled and made right.

There are many other things that give us cause for encouragement—and I shan't take time to name them now—I know that President McKay is under the pressure of time but I shall pass over to one last one quickly: Encouragement to our young people in the uncertainties they face. I should like to say to them before I close that our Father in heaven sent us here not to fail but to succeed, and he has made it possible for us to succeed. He knows us better than we know ourselves, and he knows the circumstances and uncertainties we face. It is his declared purpose to bring to pass our immortality and eternal life, and to give us joy, if we will, and he hasn't presented any impossible set of circumstances or any impossible plan or purpose for us to achieve.

Despite all the uncertainties and difficulties, there is a glorious and worthwhile future for all of these young people of ours, if they will set their sights on some permanent, worth-while goal, look a decade or two ahead, pay the price they have to pay to achieve it, accept the interruptions as they come, and have faith, to work, to prepare, to pray, to keep the commandments of God, to pursue their lives with calm, quiet purpose. If they will do this they will be blessed; they will find great, rich treasures in life, of knowledge, and of other things also; they will surmount all the difficulties and discouragements of the day, and all the interruptions, and all else, if they will continue in faith.

It is after all, a wonderful world that our Father has given us, in which everything is possible on the basis of repentance and obedience, and on observance of the principles on which the blessings are predicated.

Life passes quickly. I pray that we may all endure to the end, and keep the spirit of encouragement, many more reasons for which we might have mentioned and all of which are contemplated in our Father's plans and purposes for us and are within our reach, according to our obedience and our devotion to the gospel of Jesus Christ, notwithstanding what environment or what companions or what conditions we find ourselves faced with. May God be with us and bless us and give us the courage and the wisdom to endure to the end in faith, I pray in Jesus' name. Amen.



Seeing Beyond The Shadow

by Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

Clifford E. Young

As I awoke this morning and looked out over this beautiful valley, conscious, as no doubt all of you are, of the hard winter that we have had, I opened the Bible, and read the nineteenth Psalm:

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalm 19.)

As I contemplated these lines, and thought of the beauty of this day in contrast to our severe winter, I thought how much it is like life. We have difficulties, hardships, struggles. We have the storms and the clouds, and then we have the warmth of the sunshine to gladden our hearts, to give us renewed hope and faith. They are all necessary—these changes. It is all in keeping with the providence of the Lord. He never intended that we should have things easy. He intended that through sacrifice and

struggle we should learn these great lessons of life and be able to adjust ourselves to them.

I remember one time listening to Sister Elsie Talmage Brandley relate an incident that happened as she traveled about for the Church. She was a member of the general board of the Mutual Improvement Association, and at one time associate editor of *THE IMPROVEMENT ERA*. Sister Brandley had a fine mind and a great faith. She told of her experience in Canada, how she and her husband living on a ranch had had sickness come to their home; they were too far away for medical help, and there was no way to summon help. She had related this incident to a friend who was not in sympathy with the tenets of our faith and who had asked Sister Brandley if she ever had any pleasures out of life. She replied, "Yes, I have great pleasures in life." And then she related this incident. She said, "You know in our Church our men have a special blessing known as the Holy Priesthood. By right of that they are able to bless their children, and in the authority of that power, it may be to rebuke disease; and the Lord hears those prayers." And then she went on to tell of this experience on the ranch where one of their little ones had been ill, and how her husband had blessed it by the power that the Lord had given him. She said, "Those are our pleasures; those are our joys."

And so it is, my brethren and sisters, in our lives. Sometimes the shadows overwhelm us, but behind them all comes the sun, with its glory, as we saw today, and it radiates into our souls the reality of God, the consciousness of his great blessings, and the assurance that he is our Father, and that we are his children.

Job the prophet taught this lesson forcibly. Probably no man suffered more than he. All of his friends had deserted him; he had lost his crops; he had lost his flocks and his herds; and even his own children had gone. Then when someone said to him that there was nothing left for him to do but to curse God and die, there came to him a consciousness of the reality of God. And he said,

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth.

He knew notwithstanding all these things,

and that he shall stand at the latter day upon the earth:

And though after my skin [that is, after the way of the flesh; after all of these tribulations] worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:23-27.)

Seeing beyond the shadows—what a blessed faith it is, my brethren and sisters that we can do that, that we can adjust ourselves to the problems of life as they come. Our people have been very much concerned, especially our agricultural people in these mountain areas, during the last few weeks. Our livestock men fear that they can't get their flocks on the lambing grounds; feed is very short. It is a disturbing time. It is difficult. We have had these difficulties before. Our people have always had them. But in these struggles, in these economic adjustments we have to make from time to time, there come to us greater blessings, just as they come spiritually, and greater powers come to us. The Lord seems to have understood that as he endowed us and placed us here in the earth. And so there is a great ray of hope. The Lord declares his goodness. Everything about us proclaims his blessing, proclaims the reality of him in whose name we are met here.

We heard so much yesterday, so much to inspire us about the growth of this Church, its great power, and how the stakes in California are responding to this great trust incident to the erection of the temple. These things perhaps are regarded by those not of our faith as very material; they think that we judge our works by the material things. That is not true. They are the symbols of a magnificent faith in this great work. I don't know whether you noted it, but for the last three or four conferences, we have been told of the expenditures for the administration of this Church that come from non-tithing funds. I don't know whether you know the significance of that, but I recall as a young man, when this Church was in debt. It had lost much of its property at one time; it had been escheated by the government; and on its restoration to the Church, about 1896 it was, the Church was heavily in debt. And then when President Snow came into the Presidency on the death of President Woodruff, through the inspiration and the revelations that had come to him in the St. George Temple, he promised the people that if they would be true and faithful to their trust, the Church would be relieved of bondage, and that promise was verily fulfilled.

When President Joseph F. Smith became the President of the Church he made certain sound investments for the benefit and blessing of this Church. And I recall that those not of our faith and who had no right to criticize, went up and down this land, in print and

otherwise, maligning the Presidency of the Church, accusing the Church of a materialistic attitude, of not being a spiritual organization, of misleading the membership of the Church. That didn't make any difference. The leadership carried on just the same, and we have seen the benefits and blessings of that great leadership, and today we see that leadership, the spirit of it, the inspiration of it, manifest.

And when I heard, I think the first time perhaps four conferences ago, when President Clark read the report, was thrilled when I heard him make the statement, "From non-tithes of the Church," are the expense of administration paid. Think of the wisdom, the inspiration of your leadership, the leadership of this Church. And so in these things that are regarded as material, there is a great spiritual power. There is evidence of the inspiration of the Almighty. There is evidence of the Lord directing his

work, giving power and strength to the leadership thereof, and that is the way it will always be, because this is God's work, and it will not fail, no matter how the shadows may come, how the difficulties may come, no matter what sacrifices, seeming sacrifices; in the end they are not sacrifices; they are blessings. They are the accumulation of great powers that come to the membership of this Church, and they become a sustaining force.

May God help us to appreciate these things and be true to our obligations. The Lord is in the heavens. Everything proclaims his goodness. Everything about us proclaims the divinity of this great work in which you and I are engaged, and the divinity of Jesus Christ, and the prophetic mission of the Prophet Joseph, whose name we praise, he who communed with Jehovah, and talked with God, a reality, the greatest evidence of our day of the divine mission of Jesus Christ. God bless you. Amen.

priesthood in the earth, and become members of the Church, for none of us is perfect.

The development of those souls is the greatest responsibility of life. There is, of course, the time when that control must be exercised by others, just as we exercise control over the life-giving elements we lead on to the soil. Custody of a soul begins when a man is born—a puny, powerless, helpless child. There is, however, implanted in him by God, a power which can develop, and if controlled, would redound to the benefit and blessing of mankind. It is the duty of the parents of that child to see that its early years are properly guided and its activities properly directed, that the selfish, jealous, evil things which carnal man is subject to, may be taught out of the nature of that child, that it may be taught the virtues, the higher virtues of life, so that in its formative period it may be safeguarded from the evils that surround us in such great number.

Sometimes, as fathers and mothers, we do not realize that responsibility. We take children more or less as a matter of fact; we do not realize that they are the sons and daughters of God, and that in their care and custody, we are the representatives of God, our Heavenly Father. If we could sense that fully, I am sure that we would be more serious in the care and direction which we give to the life of our children.

Now there comes a time, of course, when the father and the mother may have done all that was within their power, and they send their sons and their daughters out into the world to struggle with its changing conditions. Then these young people have this direction within their own power; they have to direct their course; they have to direct their efforts; Father and Mother are no longer in control.

Now in that process the principal element of success, it seems to me, is faith, for without faith in God we are not likely to seek his aid, and without his aid we would lack inspiration, and without inspiration we may be subject to the baser tendencies of the body.

This writer says, "uncultivated souls"; and the Prophet said, "The spirit and the body is the soul of man." (D. & C. 88:15.) Consequently, if we are going to cultivate the soul well, we must pay attention to the spiritual development, and likewise to the physical development of the body. Without a proper relationship of the two we may not succeed.

Now, faith in God then becomes the fundamental principle of life. The great principle of the gospel is love. But how can you love God without having faith in his power, and his interest in you, and his ultimate direction of the affairs of this world of ours? To love him, you must have faith in him. With that faith there will come a love of God, and an effort to do his will, to keep his commandments, to develop ourselves, that we may be ultimately

(Continued on following page)



Antoine R. Ivins

TODAY'S GREAT NEED IS FAITH

by Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

MY BELOVED brethren and sisters, I stand before you with a good deal of timidity and trepidation. Although I have been doing this for a good many years now, I never get quite used to the feeling. I hope that you will help me with your faith and prayers, that there may be in what I say something that may be helpful to some of us, to give us renewed courage and faith. My sole purpose is to be of help.

When Dr. Widtsoe was talking the other day of his experiences and how he was called in as an expert on irrigation problems, I got to thinking about the similarity there is between that and life. I once read from a Spanish writer this statement: "There are more uncultivated souls in the world than lands."

Now the purpose of irrigation, of course, is to bring under cultivation lands that otherwise are not so useful and not productive, and the accomplishment of it represents some of the fundamental principles of our lives and our faith.

To begin with, the waters that we bring on to our land, when they are uncontrolled, may be the source of tremendous danger and damage to us. Sister Ivins and I stood on the banks of the river in Elmira, New York, and

watched houses go by under the bridge, watched the water come into the city and fill all the basements of the town, and read in the newspaper of people who were drowned in the flood. And why? Because the waters of that river were beyond control.

Now, when we can bring water under control, and through our faith and works bring it onto the arid lands, those lands become productive. But to do so, there must be a fundamental application of the principle of faith. Without it we would never make the effort. Then there must be such structures erected as will keep the water which we bring onto the lands under absolute control; furthermore, to make efficient use of it, it must have direction, wise and adequate direction.

When we can apply all those things to it, we reap a harvest, a rich harvest. But if at any time, during that process, we become lax and lose control, the hope of a season, and sometimes of the future, may vanish in an hour.

That is a good deal like life. The purpose of the Church of Jesus Christ of Latter-day Saints is to redeem and cultivate the souls of the people. The purpose, even, is to build up and strengthen and make better the lives of the people who have come already to recognize the power of God, his restored

valiant and useful servants unto God in developing his program in the earth.

Without faith, there can be no love between a man and a wife. Without faith there can be no love between a son and a father. Faith must go in both directions, it seems to me. But if that faith can be developed, we will strive to meet the full requirements of our lives; to develop ourselves to our utmost and ultimate capacity. It requires a struggle, constantly, to drive jealousy out of our hearts; it requires a constant struggle to prevent hatred from coming into our feelings and our attitudes; it requires a constant struggle to develop the higher facilities of the body and the mind, but it must come from faith—faith in God, faith in each other as well. But in the beginning is faith in God, because from that develops love, the fundamental principle of the gospel, and from love develops the fidelity that should exist in all family relationships.

We have been told what a wonderful thing it is that we can enjoy our companions here, with the expectation that if our lives are proper, we will have that association throughout eternity, culminating in the grandest blessing of the gospel of Jesus Christ. But if we do not have the faith that prompts us to love and respect each other, to honor the pledges that we make in marriage, we will fall far short of the realization of that great and wonderful privilege.

I have come to believe, in this great struggle, that the greatest victory a man can make is the victory of self-control. It did Alexander the Great no good to conquer the world and die, a drunken, debauched person, in early manhood. Because he had no self-control, he lost all the advantage that he had gained by his unholy conquests.

So I repeat, it matters not what your conquests are here in other directions, if you fail to gain absolute self-control, you have failed in the greatest victory of life. It is the greatest battle, too, because man, abandoned by the spirit of God, we have been told already, is carnal, and that carnal man is an enemy of God. Without that struggle, without the Spirit of God, we are going to surrender ourselves to our baser and more ignoble tendencies. We must not do it, brothers and sisters. Man or woman, we must have faith in God in order to serve him properly, and make this tremendous struggle that is necessary to overcome these baser faculties.

We must never so mistreat our bodies that we surrender the controls that we have gained over these propensities to the unsettling influences of narcotics or things of that sort. We must live, brothers and sisters, through the faith we develop in God, true to all the commandments that have been given us, and to all of the pledges that we have made.

Now, when we lead the water out over the soil, we may have planted a crop which is the result of months and months of labor, and then, because in an unguarded moment, we relax our

control and our watchfulness over it, the whole work may be carried away.

And I have known men, and women, too, who apparently have made this successful struggle until well along in years, and then either feeling secure, or indifferent, I do not know which, they relax these controls; they succumb to temptation; and in an unguarded moment, they destroy their hopes for the future.

I have seen men disorganize marriages that should have carried over into eternity because in an unguarded moment they failed to exercise their faith in God and the controls that come from it.

I believe, brethren and sisters, the greatest need we have today is the development of faith in God, and the controls over ourselves which come from that faith; and if we can do so, our future is secure. If we can do so as individual families, the security of our children should be secure. If we can impress those basic principles upon them so that they will adhere to them for the rest of their lives, the generation that they bring into the world should be secure; the whole future, brothers and sisters, depends upon our faith in God, and the exercise of these controls that come

through that faith, and the inspiration of God which we get through it.

Now, may we realize these things, brothers and sisters, and may we live true to them, for the pledges we make in the waters of baptism and in the temples of God are serious. There are wonderful promises held out to us. The breaking of these pledges is a serious thing, and has most, what shall I say, most unwanted results, terrible, destructive results in our lives. Have you ever seen persons who forget these things, lose their standing in their communities, sink to oblivion and die, unremembered? I believe you have. Why? Simply because we allow ourselves to forget God, and in the forgetting of him, we lose faith in him because faith is maintained by the exercise of our faculties in the service of God. And when we stop exercising those faculties, that faith may decrease, and with its decrease, our controls may likewise decrease; we may wake up one sad day to find that the blessings which should have been ours are impossible to us.

God grant that we may understand our relationship to him, that we may learn to love him, and have the faith which will guide us, and help us to direct our efforts to the greatest development of ourselves and those dependent upon us, I pray in the name of Jesus Christ. Amen.



Alma Sonne

THE CHURCH HAS PROSPERED

by Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN and sisters, I come to this responsibility with a prayer in my heart that the good spirit which has been present in this session and in the other sessions may continue with us.

Last night, as I sat in the audience at the missionary meeting, it occurred to me that the Church as a whole, and the members individually, have always been true to their missionary responsibility. It also occurred to me that those who participated in it, faithfully, have been abundantly blessed. God has prospered his work in the earth. And I rejoice with you in its success.

A few years ago I talked to a business executive who has since reached the pinnacle in his business organization. He told me of making an application for work years ago in this organization. After a conversation with one of the officials, he was told that, inasmuch as he did not have a college education, the place was not available to him. But the young man explained that he had been on a mission for the Latter-day

Saint Church, and the official turned to him and said, "Well, I regard a mission for the Mormon Church equivalent to a college education." That man has risen to prominence, not only in his business organization, but also in the world. Surely, those who engage in this missionary work receive blessings which qualify them for their daily activities.

Elder Orson F. Whitney, on one occasion, told about his ambition to become an actor. But his poverty stood in the way of its realization. Finally, his mother, sympathetic with his dreams and desire, told him to sell some of her city lots here in Salt Lake City and use the proceeds for his education. But no sale materialized. Then something happened which revolutionized the plan and the entire life of Elder Whitney. He became a missionary. His former dreams vanished. Speaking of that first mission which he fulfilled with such credit, he later wrote:

I know now that I had a testimony, a deep conviction of the truth, but it was

THE IMPROVEMENT ERA

latent, undeveloped, like a gold mine in the depths of the earth. Something had to occur to bring it out. That something was my mission. It bored a tunnel, sank a shaft, and brought the precious ore to the surface.

Thousands among our brethren and sisters could give a similar testimony. Orson F. Whitney did not become a professional actor. His love for the footlights disappeared. Upon his return from the missionary field, he became a defender of the faith, an expounder of the scriptures. He became a bishop, an Apostle, a recognized orator and poet, a writer of history, a lawmaker, and a mission president. All of his natural endowments came into full play. His field broadened, and his gifts and powers were exercised to build faith in the hearts of his fellow men, and to proclaim the gospel of salvation at home and abroad. Like Abraham of old, Orson F. Whitney was chosen before he was born. You and I are the beneficiaries of his stupendous work, his boundless achievements, and his richly endowed life.

Most of us, I dare say, have read Elder Widtsoe's little book, *In The Gospel Net*. It is the story of a great conversion, for in it, Brother Widtsoe tells how his mother became a member of the Church. I have often thought of that humble shoemaker whom he describes and who was presenting the gospel to the people who came to his shop; his soul was full of love for his fellow men. And as a result, the entire Church has been blessed. Who will estimate the far-reaching results of his efforts, and who will estimate the extent of the contribution made by Elder John A. Widtsoe, whose books and pamphlets, Church works, and expositions on agriculture, which are numerous and scholarly, have been and are being read extensively, at home and abroad! His powerful messages have broken down many prejudices and opened the door to many investigators. These humble beginnings have a way of growing and expanding into mighty movements and great accomplishments.

I have before me the report rendered to the Church by President Brigham Young after the completion of his first mission over in England in 1840. Said President Young:

We landed in the spring of 1840, as strangers in a strange land, and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand souls, printed five thousand Books of Mormon, three thousand hymnbooks, twenty-five hundred volumes of the *Millennial Star*, and six thousand tracts, and emigrated to Zion one thousand souls, established a permanent shipping agency, which will be a great blessing to the Saints and have left sown in the hearts of many thousands the seed of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink, or wear; in all these things acknowledge the hand of God. (*Millennial Star* 26:7.)

What I have read covers one year of missionary activity by a handful of missionaries. I marvel at the achievement.

I glory in their success. Without God's help they could not have done it.

May I say that the Church, as we have it today, is a product of the missionary system, begun six months after its organization. The Book of Mormon, the Articles of Faith, the revelations to the Prophet and the fundamental, philosophical teachings have survived a century of relentless opposition, criticism, and investigation. No changes, no apologies, no retractions have been necessary. The Church is like a rock in the storm-tossed seas, like a beaten anvil, immovable. Its foundation is firm and deep. It cannot be uprooted. Joseph Smith was a Prophet of God. We are here, you and I, because of his

prophetic vision. Some of his contemporaries marked the great west as a land of desolation, forbidding and uninhabitable. Daniel Webster saw only a vast, worthless area, with its savages and wild beasts, deserts of shifting sands, cacti and prairie dogs, and a three-thousand-mile coast line without a harbor in it.

What did Joseph Smith see? He saw homes for a mighty people, the Latter-day Saints, where the Saints of God would make settlements and build cities. The wisdom of God, brethren and sisters, is greater than the wisdom of man.

May we appreciate it, I pray, in the name of Jesus Christ. Amen.

... Fifth Session ... SUNDAY MORNING, APRIL 6, 1952



John Longden

Requisite For

PEACE

by John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

I REALIZE more than anyone else, excepting my Heavenly Father and his Son Jesus Christ, my utter weakness in and of myself to occupy this position this morning. I am sure with an interest in your faith and prayers ascending to our Heavenly Father that I may be blessed with his Spirit and we may be recipients of his blessings.

I haven't words to express adequately my appreciation and gratitude for the rich blessings which have been mine during the past six months in visiting the stakes and the wards throughout the Church. It has been an inspiration and makes me humble as I endeavor to teach the restored word of God. I would like publicly to mention here this morning that I am grateful for the words of kindness and felicitations that have been extended to me in receiving this call six months ago, by members of the Church and by many who are not members of this Church.

I am sure we have been deeply impressed, I know I have, with the dignity with which these meetings have been presided over and conducted by President McKay and those in authority. I am sure we have felt of their power and strength, as we have listened to the words of salvation. Jesus Christ, as he faced a group of Pharisees on one occasion, questioned them when he said, "What think ye of Christ?" That is a question that might be asked of us today. We can answer it in our own minds. We do not have to answer it orally or in writing. "What think ye of Christ?"

These men, our leaders, have exempli-

fied to me their love of God and their love for their fellow men, their neighbors, and I shall always be appreciative of the rich experience which was mine in having one assignment with Elder Joseph F. Merrill the first week following the last general conference, and partaking of his spirit. I could not help realizing that here was a man scholastically trained, educated in the sciences and in the engineering field, and yet, young people, he was not swerved from the path of truth and righteousness. He was not ashamed to bear witness that Jesus was the Christ and that the Prophet Joseph Smith was and is in very deed a prophet of God. You young people can take heed of this fine example from such noble leaders, as all these men are who are guiding and directing the work of the Church and kingdom here in the earth.

I should like to have you review with me for a moment or two an incident which took place just eight years ago. A young man of this Church who had put on the uniform of his country to defend freedom and liberty and the rights of the individual found himself from his home town in Boise, Idaho, on a beachhead in Normandy, about a month before D Day. As if he had a premonition of what was going to happen, he sat there and wrote a message to a friend of his in Boise. And he said, concluding that letter,

"I should like to give you the formula, or the requisite for peace, if you please. It is nothing new, but I ask you that we rediscover the things which we already have,

(Continued on following page)

and that were given to us by the Master some two thousand years ago in a single sentence, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.)

This boy made the supreme sacrifice a few days after writing this letter.

These are truths that we might well reflect upon this morning, my brethren and sisters, as we also review an incident in the New Testament. The Savior had been teaching his doctrine, the saving principles of salvation and exaltation. He was queried by a lawyer who said to him, "What good thing shall I do, that I may have eternal life?"

He was endeavoring no doubt to trap him, because the Master counter-questioned him and said, "What is written in the law? How readest thou?"

The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

And the Savior said, "If you will do these things, thou shalt live."

Then trying to justify himself, the

lawyer said, "And who is my neighbour?"

The Master then gave that glorious example of the Good Samaritan, where a certain man going from Jerusalem to Jericho had been set upon by thieves and stripped of his clothing and his material things. (And we, my brethren and sisters, can be stripped of those things which are material. They are insignificant.) And so he was left half-dead in the roadway. A priest came along, and seeing this man, even though he professed Christianity, crossed to the other side, and left him. Then a certain Levite came down the street and likewise saw this man, and he also crossed to the other side. But there was the Samaritan who beheld the condition of the man and administered to him by anointing his wounds with oil, putting him upon his own beast, and taking him to an inn, where he might receive assistance. He left funds that he might be taken care of, and advised the innkeeper that he would be back, and if it took additional funds, he would gladly see that those expenses were defrayed. Then the Master said, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

And the answer was, "He that sheweth mercy on him." And there followed the great command of the Savior, which

is significant to me, "Go, and do thou likewise." (See Luke 10:25-37.)

Yes, my brethren and sisters, if we truly exemplify this teaching of the Master, to love our Heavenly Father sincerely and deeply, then we will love by natural consequence our neighbor. Thus many of the conditions in the world today which are contrary to the gospel of Jesus Christ will be overcome. There would not only be peace in the world, but also we would have peace in our hearts and in our souls. And I humbly pray as I bear witness to you, my brothers and sisters, that this is true, that Jesus Christ gave us this commandment for a purpose. May we have the energy and the desire within our own hearts, and the fortitude within our souls from this moment on to put it into practice more fully in our daily lives, that we may reap the rich blessings which are predicated upon these truths. I bear witness to you that God lives, that Jesus is the Christ, that the Prophet Joseph Smith was a prophet of God, and those who have succeeded him as President of this Church down through the years to our present President David O. McKay have been men divinely inspired and called of our Heavenly Father. May we uphold and sustain them, and the revealed truths of the Lord, which are given to us by them from time to time, that we may be doers of the words, and not only listeners, I humbly pray in the name of the Lord Jesus Christ. Amen.



NOW IS THE DAY OF OUR SALVATION

by Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

I PRAY that I may enjoy the blessings of our Heavenly Father. I have been deeply impressed, as you no doubt have, with the words we have heard. And I have been deeply impressed by something I have seen this morning. It has impressed me so sincerely that I want to give you the benefit of it. In the crowded condition of this Tabernacle, there came at the beginning of the service a mother with four children. The usher provided a blanket for the children to sit upon, and then the mother took a seat quite a way up the aisle. These children behaved themselves in splendid fashion. I thought how lovely it was for a parent to have such confidence and faith. And then I was thrilled when we all stood to sing "We Thank Thee, O God, for a Prophet" to see these children, as if they stood in the Sunday School or Primary, sing with enthusiasm. So deep-

ly was I impressed, and so near is it to what is now in my heart to say, that I have taken the liberty to bring this illustration here from our very midst: that of a parent who had trained well and then had faith in her children.

O this is the day of our salvation—now, not in some great future time but now. This is the day of our salvation! These things that are all about us, this is our opportunity to live, and to practise the glorious teachings of the gospel.

One or two things have come to me as I see this day of salvation, things that perhaps we might do. May the Lord bless me that I may be understood in their presentation. They are very simple things. The first is to study prayerfully the word of the Lord—study prayerfully. That is the key to it—the word of the Lord.

I went to the North Jordan Stake quarterly conference not long ago. I

was a little early. As I drove my car to the parking place, I saw a young man reading. As I looked closely, I saw it was the Book of Mormon that he was reading, and I walked quietly to the car, and the young man said, "Good morning, Brother Kirkham."

And then his father extended his hand toward me, "Well, is this Brother Oscar Kirkham?"

I said, "Yes."

He gave his name and said, "My son has just been reading the Book of Mormon for me. We read together the word of the Lord very often. We greatly enjoy the Book of Mormon." He was a blind man; for eight years he had been blind. And in the conversation that followed he told of the many things that he was grateful to the Lord for, one of which I recall: "I have three sons down at Brigham Young University. They have earned their way. We are a very happy family."

This is the day of our salvation. That brother will meet the tomorrow and enjoy it to the full.

This is the day that we must be mindful of, and devote our best to its many blessings. Let us study prayerfully the words of God. The great Shakespeare, when asked by Bacon, "Where did you get your inspiration for the great plays which you have written?", replied: "From the Psalms of David." I want to read just a few lines from one of these great psalms, the word of God. These lines have stood the test of time.

THE IMPROVEMENT ERA

They are most worthy of our careful reading and meditation. Here are words that have been read by millions and set to some of the finest music in the world. You will recognize them at once but read them again. There are deep and beautiful inspirations in them. Just the first few lines:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside still waters.

He restoreth my soul. (Psalm 23:1-3.)

Alma in the Book of Mormon gave

these words of counsel to his son Helaman:

. . . for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

. . . but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. (Alma 36:3; 37:6.)

And from a revelation given through the Prophet Joseph Smith on the day when the gospel was opened up in England to Thomas B. Marsh, these

lovely words are taken, this glorious admonition:

Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (D. & C. 112:10.)

God bless us. This one step we can take today, tomorrow, and the next day: Daily, prayerfully, read the word of God. Live and enjoy the gospel of Jesus Christ. Carry the word to a friend somewhere that his life may be blessed. Then peace shall come, and God will love and bless us. Now is the day of our salvation. May the Lord bless us, I humbly pray in the name of Jesus Christ. Amen.



Matthew Cowley

YOU ARE THE LEAVEN

by Matthew Cowley

OF THE COUNCIL OF THE TWELVE

THE STRENGTH I need on this occasion, my brothers and sisters, must come from your faith and prayers in my behalf. I plead with you not to forsake me. It is very difficult for me to talk to a congregation which is not within the range of my vision, but this morning I would like to be oblivious to your presence here in the Tabernacle, and to speak to those of us who live way out on the periphery of our great Church. I have been impressed with a desire to do this since listening to the remarks of President Stover last night. I would like to talk to you people in Great Britain, in the Scandinavian countries, in Holland, in Germany, Czechoslovakia, France, Switzerland, Austria, Palestine, South Africa, the South American nations, those who dwell within the great Polynesian triangle in the Pacific, and to those fine people, few in number, in the far-off Orient.

I would like to say to you that I know that in your hearts this day there is a longing to be here at the hub of this great Church, a longing which you cannot realize; and in a sense I am pleased that you do not have that desire fulfilled. You are needed where you are. You know, as we know, that this world is in need of a new birth of freedom, and that a new birth of freedom cannot come without a new birth of righteousness; and that you in your far-flung areas, away from this hub of Zion, are the leaven of righteousness. This will be the seed, we pray to God, which will bear fruit and bring back to this depressed and sordid world the freedom for which we all so earnestly pray.

You have been great in your contribu-

tions to this nation and to this Church. You will read in the reported sermons delivered from this pulpit that this land is choice above all other lands. It is only choice because from your shores have come your great, your humble, and your God-fearing men and women, and they have brought from your shores the fundamental concepts which made it possible for the birth of the greatest paladium of human liberty that was ever written by the hand of man—the Constitution of the United States. And I want you to know that greater than that has been your contribution to the building up of Zion and her borders.

You in Great Britain have contributed to the leadership of this Church as has no other nation. In the veins of those who have presided over this modern kingdom, your blood courses. In Scandinavia, your contribution has been great and magnificent. You have contributed prophets, seers, and revelators. In Germany you have contributed great educators, great Saints, and to all of you in those faraway areas, I will say, great is our debt to you for that which you have contributed.

We encourage you to stay where you are because you are needed there, where the light is going out, and we say to you: Stay close together; attend your meetings regularly, even though your numbers may be limited by law to four or to two; stay together. Renew your covenants with God by partaking of the sacrament, and I tell you that you cannot have your lights darkened because this work cannot be blacked out by the legislation of man. They may close

your chapels; they may deny you the right to assemble in worship; but behind your own doors you have the priesthood of God; and in your homes where the priesthood of God exists, there is Zion. And to you whose lives are committed to righteousness, I say unto you, You are Zion.

To you in South Africa, you who have never had a visit from one of the leaders of this Church, I know that your prayers will one day be answered. To you in South America who are struggling to build yourselves into a mighty people on that great continent, which is precious in the eyes of God, I say, be strong. To you in the isles of the sea, I say unto you, were it not for you, I would not be standing here this day. To you in New Zealand, and when I speak to you I speak to all those who dwell on those beautiful isles, were it not for you, implanting within my heart as a seventeen-year-old boy your simple faith, your knowledge of God, your demonstration that the veil between God and man can be very, very thin, I wouldn't be standing here today at the hub of Zion, speaking to you way down under, in this capacity. This is not my calling alone, you good Maori people; this is yours.

You in the Hawaiian Islands who have had come to your shores missionaries, one only in his sixteenth year, who later became the leader of this Church, a noble prophet, seer, and revelator: I tell you that on that island of Maui where he and President George Q. Cannon had their great theophanies and experiences, there is a spirit and an atmosphere, which I have felt nowhere else in all the world.

To you in Tahiti, who were the first in the isles of the sea to receive the gospel in this dispensation, my heart goes out. For more than a hundred years you have been listening to this message of regeneration. You have contributed of your tithes and your offerings, your widow's mite, and not one of you has yet come to a temple of God. You are worthy. God will reward you for your faithfulness and devotion. His principles are eternal, and in his kingdom and his presence, that which you have been denied in this life will be added

(Continued on following page)

unto you. Great has been your contribution to the building up of this Church.

Australia, the great continent down under, there where our people are scattered over such a vast area, how great has been your contribution! During the war years, when you were without missionaries from Zion, your leadership rose up and magnificently carried on. And there sits among the councils of the Church this day one of those missionaries who went to your shores many years ago and whose testimony was strengthened by you until it became an anchor to his faith. God bless you for this great contribution.

You in faraway Japan were left alone for many years, but there had been implanted in your hearts a testimony of the restored gospel, and when the way was opened up for the missionaries to return to you, they found you, though small in number and in membership, still faithful and devoted and loyal. You at Hiroshima, where was felt the death blow of the first atom bomb, and where soon after you raised the sign which should be an ensign unto the world, not written in your language, but in the language which all nations understand, the English language, "No more Hiroshimas." If all men could write in their hearts the words of that sign which now stands over the place where that atom bomb exploded, peace would return to the earth and dwell regnant in the hearts of all men. You have contributed much to the building up of this kingdom and could you hear my words, I could tell you that there sits before me now one who is at the head of one of our great institutions of learning who spent a number of years among you, who partook of your spirit, who knows you as an industrious people, who knows that in your land, there are no weeds; and I know that much that actuates him in his great purpose in instilling within the hearts and souls of the youngsters of this community, a knowledge of things which are true, he received under your influence.

To you in faraway China I say: Keep the faith, be valiant; you will not be forgotten, and one day the missionaries will return to you. Yours is a light shining in darkness. Keep it burning, and the Father of us all will bless you.

God bless you people out in these areas of the earth. And I testify to you that much strength comes from you to us, and if you remain strong where you are, we will not become weak here at the hub. In your hours of need, we will do our best. We will keep our storehouses bulging with the necessities of life, and when you need them, the freight cars will be loaded, and the ships' bottoms will be filled, and we will send that over to you which you need. And we say to you, and I speak for all, that where there is no power, where there are no facilities, where there is no program to save you materially as well as spiritually, there is no power of God unto salvation. We

will not fail you spiritually nor materially.

And I leave my witness with you in all of your fair lands, that I know that God loves you. He will attend you and that which you do not hear as we speak in our great conferences in Salt Lake City, you do hear in your humble cottage meetings, wherever there may be, or in your rented halls which may reek with stale tobacco smoke, and which have been cleared of empty flasks and beer bottles the night before. Those same testimonies you bear, and I believe

that I can say to you in behalf of most of my brethren that that which we have experienced in life which makes it possible for us to stand here and address you as special witnesses, we received in our associations with you as young missionaries. And again to you in New Zealand I say: Because of you, because of your kindness, your humility, your patience, your great faith, I can stand here and say that I know that God lives, and because of you, I am a special witness of His Son. All power be to you, and God bless you forever, and bless us all, I pray in the name of Jesus Christ. Amen.



Mark E. Petersen

KNOW FOR YOURSELF

by Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

I AM VERY grateful, my brothers and sisters, for the opportunity of meeting with you in general conference once again. I always receive a great uplift from these conferences. I would like to express appreciation, too, for the blessing that I receive in going to your stakes Sunday after Sunday, meeting you wonderful people who strengthen my faith and my testimony and help me to accomplish the work which is assigned to me.

I am grateful beyond words for this great Church, and for the testimony I have of the divinity of this work. I am grateful for the privilege of doing a little in this Church, so that I may help to work out my salvation and help others to work out theirs.

This morning once again I would like to address the young people of the Church. I love the young people. I am thrilled with their faith and their devotion.

Last June I had the privilege of standing here and talking with the young people who came to the M.I.A. conference. I told them about a little family up in Canada, which had joined the Church, and as a result had suffered great persecution. To bolster their courage, this little family rewrote the words to a hymn they used to sing, and made one of the verses go like this:

Dare to be a Mormon;
Dare to stand alone;
Dare to have a purpose firm;
Dare to make it known!

I invited the young people who were here last June to develop the same kind of courage held by this wonderful Canadian family, and in the face of all forms of opposition to stand firm and true to the faith.

That opposition might come in various

forms. It might be persecution, as in the case of that Canadian family. It might be temptations, or it might come in the form of teachings from people who would like to destroy your faith.

When those temptations or those persecutions or those false teachings come, will you have the courage to be real Latter-day Saints, to have a purpose firm, and to stand by it?

A week ago a young man told me about the trial that came to him in school. Some of the teachings he received from an instructor who had no faith appeared to have weakened the faith of this young man.

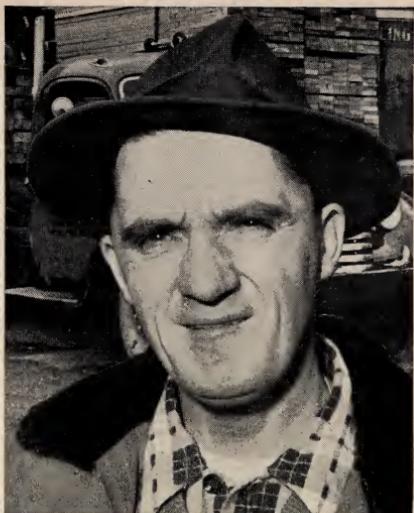
I am always sorry when I hear about teachers in our public schools who try to destroy the faith of our young people. It always grieves me to hear of instances like this. I know that the great majority of the schoolteachers, themselves, are wonderful people; they are believers in God. Many of them are devoted students of the scriptures. But unfortunately, occasionally, we find a teacher, whether in the field of philosophy or science, who seems to take it upon himself to destroy the faith of our young people.

I appeal to our young folk to realize that true science is not anti-religion, and that there is no unity among the scientists with respect to many things now being taught by some instructors who interpret them to mean that there is no God. Science has never come to a unity of understanding on that point, young people, so do not be disturbed by the godless teachings you may get in the classroom.

I would like you to know that some of the great scientists, many of them, in fact, are devoted believers in God, and

(Continued on page 444)

THE IMPROVEMENT ERA



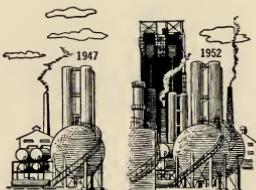
"What do you do with all the money you make?"

Standard's income sometimes raises such comments as: "You people do a lot of business. You must be rolling in dough. What do you do with all the money you make?"

The answer is a matter of public record. But in brief—after we've paid for materials, wages, employee benefits, and miscellaneous expenses...wear and tear on plants and equipment...interest on our long-term debts...and, in the last 5 years, more than \$405,000,000 in taxes—then what's left, the "money we make," goes this way:



We invest in research and technical service—more than \$35,000,000 in the last 5 years—to develop better ways of finding oil, increasing the yield, cutting costs, creating new business. That brings you new and improved products, with prices held down as we compete for your patronage.



We put funds into facilities—in the last 5 years, more than \$644,000,000. The need for oil products keeps growing. Standard must replace old wells, increase crude production; add to the capacity of refineries, pipelines, tankers, and all other things we need to serve you well.

Exploration here and abroad has cost us more than \$229,000,000 in the last 5 years. Known crude reserves are at an all-time high. But these deposits were the easiest to discover. Though the earth holds vast hidden reserves, it now costs millions to find each new field, to assure continuing supplies.

And finally, after setting aside funds for future operation, our more than 100,000 shareholders get what money remains—last year \$2.60 a share, their return on savings invested in Standard. So almost all the "money we make" goes right back into circulation.



STANDARD OIL COMPANY OF CALIFORNIA
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Mark E. Petersen *Continued*

some of them have declared that atheism has no place among the true scientists.

I was glad to read not long ago in *This Week Magazine*, an article by Dr. Arthur H. Compton, a Nobel prize winner, who said this:

Few scientific men today defend the atheistic attitude. Never yet has there been adequate refutation of the argument that design in the universe presumes an intelligence. Evidence points to the existence of a Beginner, a Creator of the universe. A physicist's studies lead him to believe this Creator to be an intelligent Being. The intelligent God has an interest in and relationship to man, and it is reasonable to assume that he would be interested in creating a being intelligent like himself.

I was glad to get a copy of a little pamphlet entitled, "A Scientist Confesses His Faith," written by Dr. Robert A. Millikan. Among other things in that little pamphlet, Dr. Millikan says:

I think you will understand me when I say that I have never known a thinking man who did not believe in God.

In speaking of the controversy between science and religion, Dr. Millikan said something else which I believe, young people, you should remember when some of these faithless, godless teachers who are trying to destroy your religion, talk to you in your classrooms. Said Dr. Millikan:

I am not going to place the whole blame for the existence of this controversy upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role which it plays in human life, by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral. I am ready to admit that it is quite as much because of the existence of scientists of that type as of their counterparts in the field of religion, that the fundamental controversy has flared up today, and is high time that scientists recognize their share of the responsibility, and take such steps as they can to remove their share of the cause.

And then Dr. Millikan quotes Lord Kelvin as saying:

I believe that the more thoroughly science is studied, the further does it take us away from anything comparable to atheism. If you think strongly enough, you will be forced by science to a belief in God, which is the foundation of all religion.

I was interested to note that Lord Kelvin's biographer said this:

It pained him [that is, Lord Kelvin], to hear crudely atheistic views expressed by young men who never had known the deeper side of existence.

Further to quote Dr. Millikan:

If I am accused of calling merely on the testimony of the past, on the thinking

which preceded the advent of this twentieth century in which we live, I can bring the evidence strictly up to date by asking you to name the dozen most outstanding scientists in America today, and then showing you that the great majority of them will bear testimony, not only to the complete lack of antagonism between the fields of science and of religion, but to their own fundamental religious convictions.

So young people, when you are faced in your classrooms by faithless men who stand before you and try to destroy your faith, think of what these great scientists have said. Remember that even Dr. Millikan says that you can name the top scientists of the world, and he will show you that most of those men not only believe in God but also bear testimony of it.

I tell you there is nothing outmoded about faith in God, and when you go to school, you do not need to believe everything that is told you by these faithless men, whether in philosophy or science classes. You do not need to accept their evidence alone. And if you are disturbed by their persistence in teaching you these false things, just ask yourself the question: Which is the greater scientist, your instructor or Dr. Robert A. Millikan? Ask yourself, who is the greater scholar, your instructor or Lord Kelvin? Ask yourself, who is the greater authority, your instructor or Dr. Arthur H. Compton, or some of the other scientists who give the lie to the teachings of these men who say that is no God.

I shall never forget when I was in a sociology class I saw the professor, a short, bald-headed, bewhiskered man, stand there in front of our class and actually defy us to believe in God. He defied us to believe in a special creation or that man is a child of God.

I have always understood that it was against the law to discuss religion in the schools. But these men apparently claim academic privilege of some kind, academic freedom, I think they call it, in taking the right to destroy the very faith which the law prohibits us from teaching in the public schools. And when they do it, I think they are in violation of the spirit of the law, just as much as if they were teaching religion. Young people, remember the great men of the world believe in God.

We do not get our faith from science, however, and I hope you will never take the position that we must even seriously regard what science says about religion. Faith comes by revelation. No matter what science might do to promote religious faith, it can never save a man. Salvation comes through revelation and the power of God restored to men in these last days. And that revelation is available. That revelation has come. The power of God and his priesthood are now here among men, and salvation comes through them.

How much do you know about the revelations of God to man? When

Brother Kirkham stood here and asked you to study the scripture prayerfully, I was glad for the way he talked. I also appeal to you to make an investigation for yourself about the gospel of Christ. I ask you to be a part of this day of study and research, by making a study and research of your own religion. Do not be ignorant of what your own Church teaches. The glory of God is intelligence; there is no salvation in ignorance.

When you go to school, you study mathematics or chemistry or some foreign language. You do not just take the teacher's word for what is given there. When you study mathematics, you actually work out the equations and know by working them out that they are true. And when you study chemistry, you learn about the truths of that subject by actually performing the experiments that are given to you, and by performing them you discover the truth of the principles you are taught.

But if you went to school all your life and did not study mathematics, you would never know anything about that subject, would you? You might go to school all your life and never learn one thing about chemistry, unless you studied chemistry. And you can be in this Church all your life, and never know what this Church teaches unless you study it.

Will you not take the advice of Brother Kirkham and study your own religion? Open the pages of the Bible; read there of the hand dealings of God to man. Read there of the life of the Savior. Learn of his teachings. He actually was here on the earth, and he taught men the principles about which you have heard today and in the preceding days of this conference.

And read the Book of Mormon. Study its pages. Know what is inside the covers of that great book. And will you study also the revelations that are given in that very small but great book, The Pearl of Great Price? It is almost unknown among many people, and yet it contains some of the greatest revelations of God to man.

And then, young people, will you really make a study of the life of the Prophet Joseph Smith and read the revelations that God gave to him? Discover Joseph Smith. Find out what motivated him. Be thrilled with the rest of us as you read the story of his going into the woods and there kneeling down and asking for light; and in response to that prayer seeing the Father and the Son standing there before him, not in some dream, but in a real experience.

And then read of his visits with the Angel Moroni, a personage who came back from the dead and ministered to Joseph Smith, gave him direction, and helped him in the production of the Book of Mormon. And then read the story of Oliver Cowdery and Joseph Smith who received ministrations from John the Baptist, and the Apostles, Peter, James, and John.

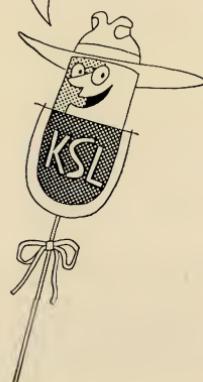
(Continued on page 446)



KSL's going to the conventions

Whoever wins the presidential nominations, you'll hear about it first on KSL Radio. Crack CBS newsmen will be on hand at Chicago to report all the color and excitement of BOTH conventions. You'll hear history in the making reported accurately, completely, by radio's finest reporters: Edward R. Murrow, Lowell Thomas, Don Hollenbeck, Charles Collingwood, Bob Trout, and many others. Republican Convention July 7, Democratic Convention July 21. At both conventions, CBS and KSL Radio will win your vote for superior reporting.

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Read the story of these two men as they knelt in the Kirtland Temple in prayer, and there suddenly came before them a glorious vision. In the Kirtland Temple, here in the United States of America, stood the Savior, the Redeemer of the world. They saw him and talked with him. That one experience was worth more than all the philosophies and scientific theories that men have produced in all time. They saw him; they heard his voice; they knew

that he lived; and they did not have to take anybody else's ideas nor hypotheses pertaining to it.

After his appearance there came other glorious personages, Elijah, Moses, Elias. Why, this Dispensation of the Fulness of Times is so filled with actual experiences which men have had with God, and with the testimonies of those men, that you do not need to doubt. You may know for yourself as well, because as you study these things, and

as you work in the Church, if you will pray, as Brother Kirkham asked of you, then the Lord will bless you with a knowledge of the truth of these things. You will receive a testimony, and you will know for yourself that God does live, that Mormonism is true, that the Savior has a modern ministry, and that we are a part of it.

Dare to be a Mormon,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.

I humbly pray in Jesus' name. Amen.

... Sixth Session ... SUNDAY AFTERNOON, APRIL 6, 1952



LeGrand Richards

ACCEPTANCE OF CALL TO COUNCIL OF THE TWELVE

by LeGrand Richards

OF THE COUNCIL OF THE TWELVE

I SUPPOSE only the men on this stand can know what has gone through my mind and my heart since President McKay called me to his office following the morning meeting.

I first want to tell you that I am proud that Brother Wirthlin has been called as the Presiding Bishop of this Church. He and I have labored side by side for fourteen years, and I doubt if any two men have ever been closer to each other than we have been. He is a noble character, and he is as true and loyal to this Church as any man I have ever met. If we ever questioned the instruction of the brethren, he would say, "Well, you know, if the brethren were to tell us to put the Presiding Bishop's Office up on Ensign Peak, there it would go." That is the kind of faith he has.

And I have learned to love Brother Isaacson so much in these few years, five and a half years, that he has served as my counselor, and I am so happy that Brother Wirthlin saw fit to choose him to stand by his side.

And I love Brother Buehner. I have only been out with him once or twice, but I think they have made a wonderful choice.

Now I want to pay a tribute of respect and an expression of deep appreciation to the employees of the Presiding Bishop's office. We have some wonderful help there, and they have been so loyal and willing to do anything we have ever asked them to do. I should like to name them, but the list would be too long. God bless them in their further responsibilities in that office.

I cannot find words to express what is in my heart. I think of what Brother Alonzo Hinckley said when he stood

here in a similar position and said, "My soul is subdued." I do not know what it takes to subdue the soul of a man, but for the past two hours, I have been trying to figure out how I could measure up and not disappoint you people, and not disappoint the Lord.

How grateful I feel to the brethren, President McKay and his Counselors, that they have enough confidence in me to nominate me for this position, and that the Quorum of the Twelve, knowing that I should become one of them, sustained them in the nomination.

And I thank you for your sustaining vote here this day, and I pledge you all the strength and ability that the Lord has given me to continue to help build up his kingdom on the earth.

I thank God for the opportunities that I have enjoyed of working among you, and in his Church, the missions that I have been able to fill, and the other sundry odd jobs, because I truly love the work more than anything else in this world, and I know it is true. I could live better without the limbs of my body than I could without the testimony of the Holy Ghost and the Spirit of the Lord.

When I returned from my first mission, I was called to speak in my ward. I told the Saints that the greatest desire I had in my heart was that I might be able so to live now that I was home, that I could enjoy the same spirit I had enjoyed in the mission field. And I added, I hope the Lord will send me on a mission just often enough so I can keep that spirit. Maybe that is the reason I filled four missions. I thought when I got in the bishop's

office, I would never get another, but who knows what might happen now?

I have loved my work with the youth of this Church, and with the Aaronic Priesthood, and for a time we had the girls' program. And we have lived to see some real achievement in the work with these boys. When we came into the office fourteen years ago, many a ward was still using the Melchizedek Priesthood in the administration of the sacrament. We tried to get the Standard Quorum Award going. We could hardly get a quorum to get twenty-five percent of the boys to attend sacrament meeting. And now the average for the entire Church is forty-one percent. It is not much to boast about, but it is up a long way to what it was.

And the girls were up to fifty-five percent, so they have to help the boys along a little, or the boys will not be worth their marrying a little later on when they want companions.

The growth of the Church during these fourteen years has been tremendous. I have been privileged to travel around the stakes of Zion, and it seems to me that every conference I attend, they say it is the largest crowd they have ever had. The way the brethren have been dividing the wards and stakes is indicative of the growth of the Church.

In tribute to the faithfulness and the integrity of the Latter-day Saints, I want to give you two or three figures of what has happened since we came into the Presiding Bishop's office.

The membership of the Church in that time has increased 46.1 percent.

The tithes of the Church have in the same length of time increased 653.3 percent.

Stock your cupboard with plenty of pure U AND I Sugar now

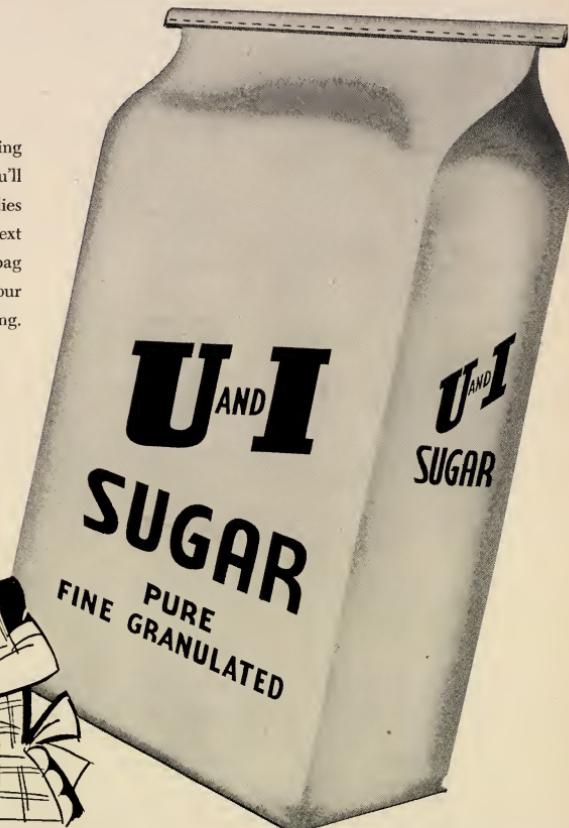
CANNING TIME is just around the corner

The first of the canning fruits are now coming on the market, so it won't be long before you'll be lining your pantry with shimmering jellies and fresh fruits, jams, and conserves. The next time you're at your grocers, buy an extra bag of pure U and I Sugar so you'll have it at your finger tips when you're ready to start canning.



**U and I Sugar is perfect
for canning**

U and I acts as a preservative. It helps to conserve essential vitamins. It points up the true flavor of fruits and berries and protects their natural color and texture. And, of course, pure U and I is an important nutrient in itself . . . pound for pound, our cheapest source of food energy.



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**When at your grocers, ask him for a FREE copy
of U and I's new CANNING JAR LABEL BOOKLET!**

LeGrand Richards *Continued*

Forty-six percent increase in membership, 653.3 percent increase in tithing, and then you say the Latter-day Saints do not have faith.

And then you add to that what the brethren have already reported during this conference of the gifts of the Saints that are not counted as tithes, and I say the Saints are wonderful. God bless them everywhere for their faith and for their integrity.

I never come home from a stake conference but what I say to my wife, "You just have to get out in this Church to know the power of the Lord that is in it." How anyone in the world could be familiar with the Church and what it is doing, and the spirit and the power that is in it, and think that it comes from man! He would have to be a very bright man, wouldn't he?

The fast offerings in that time increased 230 percent. There have been 65 new stakes of Zion added; 458 wards, and 73 new independent branches.

I thought these figures might interest you and show that the Saints are coming along pretty well.

Now, brothers and sisters, if there is anything that I am sure of, more than anything else in the world, it is that this work is divine. It is the work of God, the Eternal Father, and his power is in it; and I tell you in all sincerity that the Holy Ghost, the Comforter that the Savior promised to send to guide us in all truth and bring things to our remembrance, is just as much a reality to me and just as necessary for our well-being as the sun that shines in the heavens is to the seed that is sown in the ground, and the plants as they germinate and come forth. I know the power of the Holy Ghost is in this Church.

When the Lord sent his servants out in this day, he told them they were not going to be taught of men, but to teach that which he would give unto them by the power of the Holy Ghost. I do not know very much about the philosophies of men, but I know that God created the feelings of the human heart and the human soul, and I know that God has a way of bringing joy and happiness into the souls of men, when they seek after him, and when they enjoy the gift of the Holy Ghost, far beyond anything that men can purchase with their money.

I have been in homes of rich people, I have never seen any tears of joy shed because of anything they could purchase with their money, but I have been in groups of missionaries and groups of Saints, when for hours at a time there was not a dry eye there; just because the spirit of God was there. Like Nephi of old said,

He [the Lord] hath filled me with his love, even unto the consuming of my flesh. (See II Nephi 4:21.)

I feel sorry for Latter-day Saints if they have never felt that power, and that blessing, unto almost the consumption of their flesh.

That is what Paul meant when he said of those who have tasted of the power of the world to come, and then fallen away, it is impossible to renew them again to repentance, which gave me to understand that Paul understood that in this life, men could taste of the powers of the world to come. Surely that was what Paul experienced when he stood before Festus and Agrippa, there in chains as he was, and bore witness of the ministration and the appearance of the Savior to him on the way to Damascus, how he had seen the light, and heard the Voice saying, . . . Saul, Saul, why persecutest thou me? . . . it is hard for thee to kick against the pricks. (Acts 9:4-5.)

And after Festus and Agrippa had listened, Festus said,

Paul, thou art beside thyself; much learning doth make thee mad.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. . . .

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (*Ibid.*, 26:24-28)

And there he was in chains, and his reply was something like this, "I would to God, that not only thou, but all men everywhere were as I am, save these chains that hold me bound." (See *Ibid.*, 26:29.) That is what the spirit of the Lord does.

And you remember when Jesus appeared to the people here in America, following his resurrection, and established his Church and ministered among them, the historian says that the joys that filled their souls no pen could write nor tongue express. And that is the thing the Lord gives to those who serve him, and that is the joy of service there is in this Church.

A few weeks ago I attended a stake conference, and a stake president told me about two visits he had made to an adult member of the Aaronic Priesthood, to try to induce him to quit his tobacco so that he might receive the Melchizedek Priesthood and be prepared to go to the house of the Lord with his family; and he said he had been unsuccessful. So I said to this stake president, "Did it ever occur to you that you might have been getting the cart before the horse, so to speak? If you would go to that man and teach him the gospel of the Lord Jesus Christ, and he would become converted, you would not need to ask him to quit his tobacco."

I think of the many, many homes into which I went in the mission field. I have in mind one now. The first night there, because we would not smoke with them, and we could not drink their coffee with them, the man said, "Well, I would never join your Church." Well, we did not discuss the Word of Wisdom any more for a few weeks, until we got him a little farther along. And when we got a little farther along, we did not have to ask him to lay away his coffee; it just disappeared. We did not have to ask him to quit his tobacco;

it went out the window the same way.

I remember one man past his eighties, who had been in the government service, walking up and down the streets and lanes in Holland for years and years of his life, and all he had for a companion and friend was his cigars. He chewed them instead of smoking them. And when he heard the gospel and became converted, he laid them away; he used to chew a little licorice root to take the place of the cigars.

I never hear of men like the one the stake president referred to but what I think—if they were only converted to the truth, they would not have to be asked to quit their tobacco. I could not help thinking the other night when we had this demonstration of missionary work, if every member of the Church could see it and hear it, and all the youth of the Church, we would not have so much transgression.

I have another thought before I close. You remember what the Lord said to Peter, he said,

. . . Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (*Luke* 22:31-32.)

I tell you, brothers and sisters, the Latter-day Saints are becoming converted, and they are strengthening their brethren, but there would not be a man or a woman in all Israel who would ever buy a pound of tea or coffee or a cigar or a cigarette or tobacco, in any form, if they were only converted.

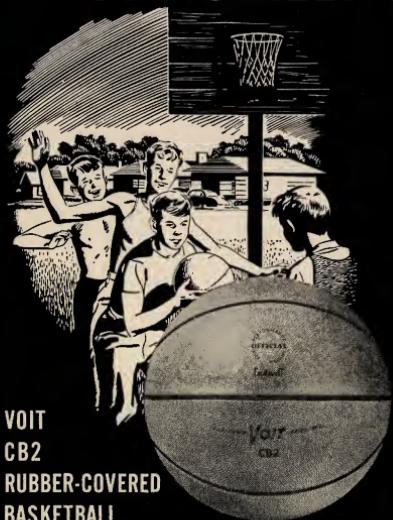
You just think of Peter. He said, "Though all the world forsake thee, I will not forsake thee." But the Savior knew that even though he thought he was converted he was not quite converted. And so you remember how the Savior said that ere the cock should crow, he would deny Jesus thrice, and he did. And he was the first one to say, "I go fishing," (see John 21:3) after the Savior was crucified, but when he had remained at Jerusalem according to the Savior's command, until he had been endowed with power from on high, the Holy Ghost, then he went forth fearless as a lion, and when he was commanded that he should no longer preach Christ and him crucified in the streets of Jerusalem, he replied: "Whom shall man obey? God or man?" And you will remember that finally he rejected the privilege of being crucified with his head up, because he thought he was not worthy to be crucified as was his Lord.

Brothers and sisters, if we could just get the Holy Ghost, the testimony of the spirit in the hearts of all Latter-day Saints, we would not have any of them saying that we harp too much on the Word of Wisdom. After all, God gave it.

God help us to so live his commandments that we may enjoy his Spirit, that we may ever be found walking in his ways, and keeping his commandments, I humbly pray, in the name of the Lord Jesus Christ. Amen.

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Joseph L. Wirthlin

An Inheritance Of Faith

by Joseph L. Wirthlin

PRESIDING BISHOP

MY BELOVED brethren and sisters, I approach this task with mingled feelings this afternoon. The one difference between Bishop Richards' and my situation has been that I was asked to visit President McKay last night at five-thirty. Hence the turmoil in my soul has existed for twenty-four hours, whereas in his case, he has only had two hours of it.

I would like to say that this change has brought about an end of one of the sweetest experiences that I have ever enjoyed. The last fourteen years in association with Bishop Richards has been a great source of inspiration, joy, and happiness for me.

I found him to be a man of great faith. He has an abundance of humility, and in his heart of hearts there is a great love for all people. There has been a beaten trail to his door over the years by those who have been in distress, and they have never left his office empty-handed or without some inspiration and encouragement. And as he leaves us, we shed tears at our parting, but we are only two floors apart.

It was just fourteen years ago this month when the telephone rang in my office, and someone said, "President Grant would like to speak to you."

I answered the phone. The President said, "This is Heber J. Grant. We are reorganizing the Presiding Bishopric today. LeGrand Richards has been asked to accept the position of Presiding Bishop, with Marvin O. Ashton as his first counselor, and we are asking you to take the position of second counselor."

I was shocked, and I suggested to the President I should like to talk to him about the matter.

He then declared, "There are only thirty minutes before the next session of the conference takes up, and I want to have some rest. What do you say?"

I answered "Yes," and I have never regretted having answered yes to that call and all calls that have come to me in this great organization.

I think of Bishop Ashton today. I learned much from him. He had a heart that was full of kindness and love for all mankind. I say, "God bless his memory."

This great honor that has come to me today I accept as a tribute reflecting back to those who made it possible for me to enjoy all the blessings of this great Church.

I think of my Swiss grandfather and grandmother, my English grandfather and grandmother, who paid a dear price

from a physical point of view for the acceptance of the gospel of the Lord Jesus Christ.

My Swiss grandfather came into the valleys of the mountains in destitute circumstances. He married his Swiss sweetheart and took her to a mansion out on Eighth East and South Temple—a dugout—where they lived for two years. But they were happy in the gospel of the Lord Jesus Christ. In a short time my grandfather was called on a mission to Switzerland.

At that time they had three children. He accepted the call without any reservations. They had no resources except the family cow, and that was sold to the end that his traveling expenses might be paid, and my grandmother sewed salt sacks for one dollar a thousand in order to sustain her family and help her husband who was out preaching in the gospel of the Lord Jesus Christ.

My English grandfather was a man of great faith. As a young man he had the feeling in his heart that the gospel of the Lord Jesus Christ must be upon the earth somewhere, and that the Church of Jesus Christ could be found.

So he prayed to the Lord earnestly that he might find the Church and the gospel. Finally one Saturday night before retiring, he knelt down and asked the Lord in faith whether or not the Church was upon the earth, and if it was, could he find it.

During that night he had a dream, and in the dream he saw a street in the city where he lived, and in that street there was a hall, and in that hall two men were preaching the gospel of the Lord Jesus Christ.

When he awoke the next morning, he was so impressed by the dream that he got up, dressed, and went to the street, found the hall, and there found two servants of God preaching the gospel of the Lord Jesus Christ. He came to this country amidst hardships. Because of the faith of these forefathers of mine, I am here, living in peaceful valleys, in the shadows of great mountains, and, above all, within hearing of the voice of the latter-day prophets.

So I owe to them a debt—a debt of gratitude, and a debt that can best be paid in service to this great cause. I was blessed with wonderful parents, a father who taught me the importance of integrity and virtue, and a mother of great faith—a mother who taught me the lessons of the gospel of the Lord Jesus Christ at her knee. She taught me the story of the visitation of the

Father and the Son, and I accepted that story without any reservations.

She taught me with reference to Jesus Christ and his divine mission. She taught me to honor the men who stand at the head of this Church as prophets, seers, and revelators. And as I have lived and grown older in life, I have found that her teachings were right, that they are true, and because of her I owe to this great organization a service which I pray the Lord will give me the strength to render in such a way that those who have asked me to accept this position will be satisfied, that I will please the Lord, and please you, my brethren and sisters.

I have been blessed with a fine companion, my dear wife. I remember the time in the early years of our married life when it was a struggle, and I labored in the bishopric of my ward; she gave me encouragement. Many times I have come home from work late. My clothes were spread out, my meal was prepared. I ate it quickly, changed clothes, and visited in the ward until late at night, arose early the next morning before my children were awake, and went to work.

For days at a time I did not see my children when they were awake. So this companion of mine has the credit of rearing our family, and since I have been in the Presiding Bishopric, being away for weeks at a time, she has taken over, and has done a great service as far as my family is concerned, and I say, "God bless her."

In connection with this work I realize that I am following a great leader. I know of no man who has had at heart the welfare of the youth of this Church more than Bishop LeGrand Richards. As a bishopric, we have counseled long and often together in the endeavor to find means and ways whereby greater service might be rendered to the Aaronic Priesthood of the Church.

Bishop Richards has received the inspiration of the Lord's holy spirit, and rightly, too, for he has lived a life that honors him for the association of the Spirit, and out of it plans have been provided whereby both the young men and young women of the Church have been stimulated to draw nigh unto the Lord.

I have three sons. I love them with all my heart, and I have the same love for the young men over whom we now have the responsibility and privilege of presiding.

Brethren and sisters, I recognize that the Presiding Bishopric has a great responsibility in the matter of seeing that home teaching is carried on in the Church. This great priesthood assignment from the Lord makes it clear to us that it is the teacher's duty to watch over the Church always, to be with them and strengthen them, to see that there is no iniquity in the Church, backbiting, or evil speaking, to see that they attend to their meetings, and that all of them do perform their duties.

The word *all* has impressed upon me the fact that under no consideration are we as the teachers of the Church,

(Continued on page 452)
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as the servants of God, to teach the several and see that they do their duty, but to see that *all* of them do their duty.

So, with this great assignment resting upon the shoulders of the Presiding Bishopric, with the help and support of the Melchizedek and Aaronic priesthoods, we should be able to provide the teaching of the gospel in every home, to watch over every home, to be with the families of the Church, strengthening them in their faith, testimony, loyalty, and devotion to the Church.

The greatest authorities on the science of teaching indicate the best teaching is done where the listeners have an opportunity to participate in the discussion.

As of February of this year, a plan has been worked out where the ward teachers leave in each home a small slip on which is printed the topic or doctrine to be discussed during the coming month, and therewith are several scriptural references. This is an invitation to the families of this Church to prepare for the visit of the ward teachers, to know something about the subject to discuss and enter into the discussion freely. We have the hope that the teachers of the Church will be fully prepared, and as they enter each home, the family will know of the preparation made because of the intelligent discussion that will follow under the direction of the Lord's holy spirit.

I am convinced that there are many young people in this Church who have questions in their minds relative to the gospel of the Lord Jesus.

Only the other day a sixteen-year-old boy asked his father, "What is the Holy Ghost? What form is it in? What are its functions? Do the General Authorities of the Church receive revelations through the Holy Ghost?" These are all intelligent questions, and they are pertinent. They indicate that this sixteen-year-old boy was thinking.

In any Church family where the gospel principles and doctrines are studied, the questions of the youth can be answered fully and particularly in the presence of the ward teachers, the servants of God.

"The glory of God is intelligence." (D. & C. 93:36.) If we are going to have a house of God in our homes, it must be a house where we study the gospel of the Lord Jesus Christ, and as we gain knowledge in our homes, knowledge of the gospel, then the glory of God will be in that home. His Spirit will be there in rich abundance. There will be the spirit of love and peace and good will. And finally when we have finished our course here in life, we have been promised a mansion on the other side, for the Christ said,

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

. . . that where I am, ye may be also. (John 14:2-3.)

Brethren and sisters, the heavenly mansion of which the Savior speaks

priesthood: "Prophets of God, I thank you for your counsel. I thank you for your blessings."

Brethren and sisters, these men stand in relationship to the Church as did Peter, James, and John. They are the servants of God. The light of inspiration and revelation rests upon them mightily. That is my testimony. And what I say about them is equally true of these twelve witnesses to the world, the Twelve Apostles. Every one of these men represents the Church as Christ would have it represented. They have my love, and they have my respect, and they have my support. The same is equally true of the brethren, the Assistants to the Twelve, and members of the First Council of the Seventy, and the Patriarch to the Church. And I would have you know that we of the Presiding Bishopric are your servants. If there is anything we can do to help stake presidents and bishops with their problems, we invite them to come and consult with us.

I pray that the Lord will bless us that we will be united in all of our endeavors, for I know that this is the Church of the Christ. I am just as sure of that as I live. The visitation of the Father and the Son to Joseph Smith is a reality to me, not a dream. And the visitation of John the Baptist, and Peter, James, and John, and all of the heavenly beings who visited the Prophet, giving him the keys wherein the gospel was restored in its simplicity and its fulness, and finally the establishment of the Church as it existed in the days of the Christ, are all realities to me. There is no question about it.

And I pray that the Lord will bless me that I shall be built up in my faith. That he will forgive me of my weaknesses, that I shall have his spirit with me always, I humbly ask in the name of Jesus Christ. Amen.



Carl W. Buehner

OUR TESTIMONIES INCREASE WITH WORK

by Carl W. Buehner

OF THE PRESIDING BISHOPRIC

MY DEAR brethren and sisters, I didn't know a healthy man's legs could wobble so much in such a short distance. I am humble as I have never been humble before. I love this great Church, and I love these great men that preside over it—these men we know as the General Authorities of the Church.

I have had a great experience, and I thank them for it, in working in the organizations of the Church. I have had the privilege of being a bishop, of being a stake president, of being the

chairman of a region in this great welfare program of ours, and until a few minutes ago I was a member of the general welfare committee of the Church.

I can promise this to Bishop Wirthlin and to Bishop Isaacs, that I will do everything that they ask me to do as long as I have strength to do it. I would drop in my tracks working for this great Church. I know of nothing that I love more; I know of no work that I would

(Continued on page 454)

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rather do than serve in this Church. After all, I am only a humble elder in the Church; my father and mother were converted by two Mormon elders in the old country, and when they came to this country in 1900, they brought with them two little children, and I was one of those children. Elder Thomas E. McKay, brother of our great President, said that he held me in his arms in the old country, and that my father and mother were the first ones to give him dinner when he came to that section of the country as a missionary about 1898. And if there is one thing that I will always remember about my good parents, it is that they remembered all their lives why they came to Salt Lake City. They were faithful members of this great Church. We were taught as youngsters how we should live, and if we haven't followed in their footsteps and if we haven't amounted to anything as sons and daughters of those fine parents, it is certainly not their fault.

We didn't have to be asked to go to Church; we always went with them. I remember that as a little boy it was my responsibility every Saturday to shine the shoes of my father and all my brothers—and I had a lot of brothers. We didn't do that on Sunday morning; it was all done on Saturday; and Sunday morning the shined shoes were all put on, and we all went to Church.

I'll appreciate always that I learned to work. I was the eldest of the family, and as our family grew, my parents had quite a struggle in their early days in making a livelihood. As we became old enough, we had to learn how to do something ourselves. As I grew old enough to go to high school, I loved athletics as much as I did anything else, and I finally had the privilege of playing football and basketball and baseball and other things, but I think as a freshman at high school I was the first man who left the football practice field and hurriedly took a shower and ran to my home so that I could be working in our back yard when my father came home from work. It was only a few years after, that my father accompanied me to many games and watched some of my younger brothers.

Well, it has been a great experience. I love these men, and I will do all I can in my humble and weak way to assist them in every way I can. If I have any disappointment, I think it would be in Brother Romney, that he let me leave the welfare committee just at the time when I thought I could help him a little. They trained me for a little over a year and had just given me a new position wherein I thought I might be helpful, and here today that work has been terminated, and I have a new position in the Church.

I love the youth of the Church, and I love you folk. I hope and pray that together we will move as a mighty army, and that this great Church will grow and prosper. My testimony is this, that as we work in this Church, so will our testimony increase, and so will the Lord love us and his blessings be with us. May it be so, I pray humbly in the name of Jesus Christ. Amen.



ElRay L. Christiansen

A SURE FOUNDATION

by ElRay L. Christiansen

ASSISTANT TO THE COUNCIL OF THE TWELVE

WITH you, my brothers and sisters, I take great joy in sustaining, in a real sense, these valiant servants of the Lord who have proven themselves so well in the past. I sustain them in their new positions with all my heart.

After three days and two evenings of hearing the inspiring remarks of the brethren who have addressed us, I can assure you that the only comfort one gets at this stage is the comfort that comes from knowing that that which he thought to say has been more adequately expressed than he could have given it. That is my situation.

I think we have had a most wonderful conference in that there have been sobriety, seriousness of purpose, earnestness of feeling, and it seems to me, a desire on the part of everyone to accept that which has been given us. The words that were given to one of the characters by William Shakespeare seem to express my feeling:

O God, who lends me life, lend me a soul replete with thankfulness.

I hope, my brothers and sisters, that we can go from here, each of us, "with a soul replete with thankfulness" for the abundance of blessings which are ours; for the truth which we have; for the authority to act in the name of the Lord and to officiate in his name, and thereby bring salvation not alone to ourselves but to our loved ones and to all those who will heed the call.

We should be thankful, as I am sure we all are, for these inspired men who lead and direct us in such a splendid way.

If I could condense into a few words the general theme of this conference, it would be something like this: Forsake the vain practices of the world and serve the God of the land, who is Jesus Christ.

Now, if we can go from here heeding that general thought, this conference will have produced much. I have often wondered why Latter-day Saints should need to be constantly admonished when we can declare in testimony and in truth that God lives and that Jesus is the Christ, that Joseph Smith was an instrument in his hands in restoring the gospel. I have very often thought that that should be sufficient for any of us,

and like Adam, as President Clark mentioned this morning, to know what our Father desires should be sufficient.

And as with Adam, so with Abraham—no matter how great the sacrifice, he did not equivocate. He did not hesitate. He did not ask questions. I hope, my brothers and sisters, that we can approach this in our faith and our determination to serve the Lord.

We are, however, exposed to the philosophies and the practices of the world, and sometimes become intrigued with certain innovations which many people would have us think are the things to do. Therefore, we need to be reminded from time to time of the things which really count, to put first things first, to love the Lord with all our hearts and with all our might and with all our strength.

We Latter-day Saints need not subscribe to those practices which are around us, of which we have been warned in this conference. We need not minimize the religious standards and ideals which have been set up for us to heed and to follow. We need not be "lovers of pleasure more than lovers of God," as Paul has said that many in the world would be in these last days. (II Tim. 3:4.) We need not and should not be "high-minded" nor self-sufficient, but as true Latter-day Saints we should walk humbly before the Lord and remember that he is our God.

If we can be humble and submissive, gentle and easily entreated, we will grow in strength and in stature and be able to meet the vicissitudes of life, and to withstand the ". . . evils and designs which do and will exist in the hearts of conspiring men in the last days" (D. & C. 89:4), as we have been urged to do.

There is an old Spanish proverb which says,

He that loseth wealth, loseth much. He that loseth friends, loseth more. But he that loseth spirituality, loseth all.

It seems to me that there is a depression on spiritual things. We are in a worldwide "spiritual depression." As I go about and observe the conduct of many men and women, this seems all the more convincing. And we are told

THE IMPROVEMENT ERA

. . . the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

And by this you may know they are under the bondage of sin, because they come not unto me.

For whoso cometh not unto me is under the bondage of sin.

And whoso receiveth not my voice is not acquainted with my voice, and is not of me. (D. & C. 84:49-52.)

That was given to the Church in 1832. I doubt that the world has improved much since then. Maybe we have learned a lot more devilment in the intervening time. I am not sure, but it would appear that way.

Now, my brothers and sisters, through these days of confusion and of doubt, where can we find security? On what foundation can we safely build?

Speaking of the conditions that would exist in these days, a revelation through the Prophet Joseph Smith gave us this assurance:

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (*Ibid.*, 45:57-59.)

How marvelous it is, my brothers and sisters, to contemplate such a blessing. It is ours if we will just heed the requirements for it. I very often turn to the scriptures when I speak to these young people, or did do in the temple, in an effort to get them to hold to the course which is good for them, giving them this admonition in the words of Helaman:

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon, if men build they cannot fall. (Helaman 5:12.)

I command that to the Latter-day Saints, and to the young people particularly, who are making a struggle to establish themselves in their homes and in their lives as husbands and wives and fathers and mothers, to build upon that sure foundation, for if they do, they cannot fall, and they will not be deceived by the practices of the world.

I sustain the brethren with all my heart. I know that this is the work of the Lord. This is not just another Church. This is the Church of Jesus Christ, and he heads it and directs it through these instruments, these holy men in his hands.

I testify to this, and pledge my allegiance to it in the name of Jesus Christ. Amen.

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Obedience To God's Commandments

by Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY



Milton R. Hunter

MY BRETHREN and sisters, I humbly ask an interest in your faith and prayers, and the Spirit of God, to direct the few things that I may say this afternoon.

I have a strong desire and feeling in my heart in this closing session of the conference to encourage the Latter-day Saints to keep God's commandments. I know that there is nothing in this world that is as important to members of the Church as to keep all the commandments. In fact, the very purpose, the reason for our existence here in mortality, is to prove us to see if we will "... live by every word that proceedeth forth from the mouth of God." (D. & C. 84:44; 98:11.)

As President Clark pointed out in his masterful discourse this morning, Jesus Christ, at the grand council in heaven, declared that the sons and daughters of God would be placed upon this earth to "... prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." And the Master gave the promise to them that those who were successful in doing so, would "... have glory added upon their heads for ever and ever." (Abraham 3:25-26.)

In due course of time, Father Adam and Mother Eve were placed in the Garden of Eden. They partook of the forbidden fruit. The Fall came about; thus they became mortal beings. A veil was drawn over their minds, and they forgot their pre-mortal existence and the gospel by which they had previously lived in the spirit world. It was necessary, therefore, for Jehovah, even Jesus Christ, to reveal to them the gospel plan.

As time passed, time and time again, little by little, line upon line, precept upon precept, doctrine upon doctrine, the gospel was revealed by the Savior to Father Adam and Mother Eve. They rejoiced in all the revelations that they received; and faithfully they rendered obedience to the commandments of God. We read in the Pearl of Great Price:

And he [meaning the Lord] gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord?

And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:5-6.)

Now, some people may regard Adam's answer as one of blind obedience. I think his answer is one of the most sublime illustrations in the scripture of faithful obedience. Although he did not know the full answer why, yet he knew that God would not tell him to do anything which would be harmful for him. He was convinced that all that God commanded him to do was for his own good; therefore, he obeyed, and later on he received light.

It would be a wonderful thing if all the members of the Church of Jesus Christ of Latter-day Saints would follow Adam's example. When the holy prophets—the First Presidency of the Church, the Twelve Apostles, God's anointed prophets, seers, and revelators upon this earth—give instructions to the Church members, if we would all render obedience to their instructions, having a firm conviction in our hearts that they speak the word of God; although we do not have the answer yet, knowing in due time we should receive light as did Father Adam.

It is my testimony that such would be the case. I am not only willing to follow the counsel of the brethren but also glad to obey God's commandments as given by his prophets.

We are told that there are two masters in this world. The one Master is Jesus Christ; the other master is Satan. The Savior himself taught:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

Alma, one of the great Book of Mormon prophets, taught: "For every man receiveth wages of him whom he listeth to obey." (Alma 3:27.) If we list to obey Jesus Christ, as our Master, we walk in the light: we receive peace, happiness, prosperity, and the other good blessings of this life, and in the world to come, eternal life in our Father's kingdom. If we choose to follow Lucifer as our master, we shall receive the wages which are his to bestow upon us. On certain occasions those who obey Satan receive as their wages misery, unhappiness, sorrow, and disappointment in this life; and, one might say,

on all occasions, they experience the loss of their eternal rewards in the world to come.

One of the most apt illustrations of one who chose to follow Lucifer, that comes to my mind at this time, was Cain. We read in the Pearl of Great Price:

And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord. (Moses 5:18.)

Cain was obedient to Satan's commandment. Of course, God rejected that offering, and Cain became very angry. And then the Lord appeared unto Cain, and said:

... Why art thou wroth? Why is thy countenance fallen?

If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. (*Ibid.*, 5:22-23.)

Yet Cain continued to love Satan more than God. He entered into a secret covenant with Satan to murder his brother Abel for gain. "And he gloried, [so the scripture says], in his wickedness." (*Ibid.*, 5:31.) And after this terrible crime had been committed, Cain received his "wages from him whom he listeth to obey." He was cursed by the Lord with a dark skin. He lost the Holy Priesthood. He lost his eternal soul, becoming a son of perdition. Thus, he was turned over to Satan—his master.

God, our Eternal Father, is very much concerned about you and me and every one of his children here upon this earth regarding their keeping his commandments. When we keep his commandments, it gives him joy; his heart is caused to rejoice. When we disobey his commandments, his heart is caused to sorrow.

Enoch had the privilege of looking down through the stream of time in a vision. He and God were observing human history in that vision. When the scene came to the period of the time of Noah and they were observing what was taking place during that period, "God wept." (See *Ibid.*, 7:28.) Enoch was very much surprised to see that God would weep, and asked: "Why is it that God weeps? Everything is happy in heaven, everything is peaceful there, everybody worships you." In fact,

Enoch could see no reason why God should weep; but God said:

... Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.

And unto thy brethren have I said, and also given commandment, that they should love one another and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood.

... among all the workmanship of mine hands there has not been so great wickedness as among thy brethren. (*Ibid.*, 7:32-33, 36.)

Because God knew the calamity that should come to those people, he wept and declared that the heavens also wept over them.

In his conference talk, President S. Dilworth Young gave a wonderful illustration on God's concern over our obedience which I would like to repeat today.

King Saul had recently come to the throne when an invading Bedouin tribe from the Arabian desert came into the land of Canaan and molested the Israelites. The voice of the Lord came to Samuel, the prophet, commanding him to command King Saul to take his armies and go in pursuit of those invaders, the Amalekites, and destroy or kill every man, woman, and child, both male and female, and all the animals, as well as to destroy utterly all of the properties. Saul received this commandment, went in pursuit of the Amalekites but did not fully keep the commandment. He brought back the fattest and best of the sheep and cattle, as spoils of war.

God was very displeased with Saul's disobedience; and the voice of the Lord spoke to Samuel again, telling him that Saul had

... turned back from following me, and hath not performed my commandments. (*I Samuel* 15:11.)

And then the Lord explained to Samuel what Saul had done. Thereupon Samuel went out to meet King Saul as he was coming home from the war. Saul heard that Samuel was coming, so probably he hid the cattle and sheep behind a hill. When those two men met, Saul greeted Samuel as the chosen prophet of God, and said: "Blessed be thou of the Lord: I have performed the commandment of the Lord" (*Ibid.*, 15:13); stating that he had obeyed God's command in detail, having completely destroyed the Amalekites.

And Samuel said, What meaneth then this bleating of sheep in mine ears, and the lowing of oxen which I hear?

And Saul said, They have brought ... a few of the fattest and best of the cattle and sheep for the purpose of offering sacrifice unto the Lord thy God; and the rest we have utterly destroyed. (*Ibid.*, 15:14-15.)

(Continued on page 458)



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And then Samuel made this memorable statement:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (*Ibid.*, 15:22.)

I would that every Latter-day Saint would place deeply that statement in his heart and keep it there forever. Furthermore, I would that every Church member from this time forward would repeat every few days: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"; and obedience is even better than the wealth of this world or than any position or honor that mortal man can bestow upon us. Best of all our attainments, therefore, is to obey the voice of God in all things and at all times.

We have been told by the holy prophets throughout the entire course of history that we will receive our blessings from the hand of God according to the obedience that we render to his holy laws. Therefore, the rewards and punishments are, one might say, based upon a scientific formula. The Lord revealed to the Prophet Joseph Smith:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

God, our Eternal Father, is not as greatly concerned over which race of people we belong to nor over the color of our skins as he is over our righteousness. He is not concerned with how wealthy we are—whether we drive a Cadillac or walk; nor does he care to which family we belong; but he is deeply concerned over what kind of hearts we have. In other words, it makes a vital difference to him whether we render obedience to his commandments or not.

The question oftentimes comes to the minds of thinking people, especially young people: "What rewards come as a result of obedience to God's commandments?" Even from the very beginning, and in every gospel dispensation, the followers of Jesus Christ have been told by the holy prophets that those who render obedience to God's commandments eventually will find rest in the presence of the Lord. There they will receive a blessed immortality. In fact, in the very beginning when Adam and his posterity began to populate the earth, the scriptures report:

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled. (Moses 5:14-15.)

When you and I became members of the Church of Jesus Christ of Latter-

day Saints and were baptized, we entered into a covenant to keep God's commandments—all of his commandments. We did not covenant to obey just the gospel laws that meet our convenience, the ones that we like to keep, but all of God's commandments.

When we received the Holy Melchizedek Priesthood, we received it with an oath and a covenant; and the oath and covenant is that we will live "... by every word that proceedeth forth out of the mouth of God." (D. & C. 98:11.) Jesus Christ has promised that if we do so all that the Father has will be given unto us. (*Ibid.*, 84:38.)

Now, what does the Father have? The greatest blessing that he has to give to his faithful children, according to his own declaration, is eternal life. (*Ibid.*, 14:7.) Also, he has called this gift exaltation in the presence of God. Godhood is another way to describe that same gift. (*Ibid.*, 132:19-20.) Therefore, all those who love God and keep his commandments will receive eternal life, godhood, or exaltation, which means that they will rise in the resurrection and enter into celestial glory to be made joint heirs with Jesus Christ and receive all that the Father has.

I am as thoroughly convinced as I am that I am standing here speaking to you people, in fact, I know that if you and I will keep God's commandments day by day, walking humbly with our God, with "a broken heart and a contrite spirit," as the Lord has commanded us to do (Micah 6:8; III Nephi 9:20), eventually we will hear the voice of God invite us into his presence; and, as the scriptures state, we shall "... pass by the angels, and the gods, which are set there, to . . . [our] exaltation and glory in all things, . . ." (D. & C. 132:19.)

If we prove faithful in keeping all of God's commandments, we shall receive a glorious celestialization, a comparable degree of happiness, joy, peace, and power with that which God, the Eternal Father, and the Only Begotten Son have attained. In other words, all that the Father has will be given unto us. This is what is in store for the faithful Saints, for those who love God and keep his commandments.

I humbly ask our Father in heaven to bless every Latter-day Saint in the world; that all of us will vow to keep God's commandments and that we will walk by every word that proceedeth forth from his mouth from this time forward. I do so, in the name of Jesus Christ. Amen.



Harold B. Lee

SPECIAL WITNESSES

by Harold B. Lee

OF THE COUNCIL OF THE TWELVE

than I at the changes which have come to give these men their present positions.

I am thinking back, to that brief moment up in Idaho, when Brother LeGrand Richards lay at death's door. The doctors had thought that Brother Richards might not be with us long, because of a serious heart attack. The late Bishop Marvin O. Ashton and I drove up one Sunday afternoon to Grace, Idaho, to visit him. In a brief moment, when my hands were on the head of Brother Richards, I knew that the Lord loved him and that he was going to live. The certainty of that was as sure to me then as it is today that he was spared for a great and glorious mission.

The Prophet Moroni enjoined his people to seek for the great gift of faith in words that, as nearly as I can recall, were something like this:

... Faith is things which are hoped for and not seen; wherefore, dispute not be-

THE IMPROVEMENT ERA

cause ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Eleven years ago this morning, I climbed the steps and took my place on the stand where Brother Richards is today. In eleven years, to the day, I have moved from the arm rest to my left, to the arm rest to my right. That call was an overpowering experience, as only these, my brethren, know, but the greatest experience was not eleven years ago today, but eleven years ago the week following today.

It was on the day or so following conference that President Stephen L. Richards, who was then chairman of the Church radio and publicity committee, approached me and said, "Brother Lee, next Sunday is Easter, and we have decided to ask you to give the Sunday night radio talk, the Easter talk, on the resurrection of the Lord." And then he added, "You understand now, of course, that as a member of the Council of the Twelve, you are to be one of the special witnesses of the life and mission of the Savior and of that great event." The most overwhelming of all the things that have happened to me was to begin to realize what a call into the Council of the Twelve meant.

During the days which followed, I locked myself in one of the rooms over in the Church Office building, and there I read the story of the life of the Savior. As I read the events of his life, and particularly the events leading up to and of the crucifixion, and then of the resurrection, I discovered that something was happening to me. I was not just reading a story; it seemed actually as though I was living the events; and I was reading them with a reality the like of which I had never before experienced. And when, on the Sunday night following, after I had delivered my brief talk and then declared, simply, "As one of the humblest among you, I, too, know that these things are true, that Jesus died and was resurrected for the sins of the world," I was speaking from a full heart, because I had come to know that week, with a certainty which I never before had known.

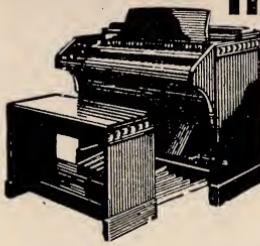
I do not know whether that experience was the realization of the workings of the gift of the more sure word of prophecy, but this much I came to know: neither the Prophet Joseph Smith, nor any who have followed since, have ever received a personal visitation from the Master, nor have they ever received a special witness of his life and mission, except they have had a supreme faith. Until that faith had been tried and tested, only then did they receive the witness.

This much more I know, and bear humble witness, that only shall I receive a greater witness than I today have, that he is, when my faith through trial shall have become the more perfect.

I know with all my soul today, God being my witness, that the Savior died, was resurrected, and lives today, so close to us in the councils of the priesthood,

(Continued on following page)

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Harold B. Lee *Continued*

so near to those whom he has chosen as his mouthpieces, that if they will but open their hearts and minds, they may know with a surety that they have done his will and that he has spoken.

I am thinking today of the quoted testimony of a great defender of the faith recorded in Brother Barker's splendid priesthood lessons which we are now studying in the priesthood quorums, when he told how his testimony came. This is what that faithful Cyprian said: "Into my heart, purified of its sins, there entered a light which came from on high, and then, immediately, in

a marvelous manner, I saw certainty succeed doubt."

God help us, as the sons and daughters of our Heavenly Father, that we, having the right to the witness of the Holy Ghost, shall by faith so purify our hearts that the light from on high may enter into them, that in a marvelous way we, too, may see all doubt flee in the face of absolute certainty. God help us to this end, and keep us in the faith, worthy of the testimonies of the reality of the mysteries of heaven and godliness, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

"...of Things Not Seen"

RICHARD L. EVANS

WHEN a person has lost the desire to learn, it is something of a symptom that he has largely lost the capacity for progress. In a sense we should never be content with what we know. But neither should we be cynical about what we don't know. With a little knowledge, there is always the danger of assuming that what we don't know isn't so, that what we can't see isn't there, that what lies beyond our eyes and explanation is beyond the realm of reality. But the fact that we don't know something doesn't mean that it isn't so. There are so many compelling questions that we cannot answer right now; but there were more questions that we couldn't answer a century or a decade ago. Infinitely much that we cannot now see is as real as what we can see, and for the cynic to say, "It isn't so because I haven't seen it," is the shiest kind of shortsightedness. If this were the only basis for finding new knowledge, we should long since have ceased finding much of anything at all. But it has been our faith in the substance of things not seen that has kept the minds and spirits of men moving forward into the illimitable future. And even an acutely inquiring mind must learn to accept much on faith, while searching and waiting for the final and ultimate answers. When it comes right down to ultimate answers, it is doubtful if we even know what makes a muscle move. We may know part of the process, and we see some of the results, but we simply cannot say for sure how stored energy instantly becomes controlled mechanical motion. And it would seem that men who do not even know for sure what makes a muscle move have much reason to be humble in approaching all our other unsolved problems, and much reason for dependence upon Divine Providence. There is infinitely more to be discovered and revealed in man's eternal march; there is infinitely much that we must accept on faith—faith, with thankfulness for what we do know (which is more than we wisely use); faith in the substance of things not seen, which, if we walk humbly with hearts and minds open to truth, will surely sometime unfold before us.

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Levi Edgar Young

(Continued from page 429)

I like to remind myself of the saying of Emerson,

God offers to every mind its choice between truth and repose: take which you please, you can never have both.

The mothers of Zion begin the teaching of their children when they are in the cradle. They remember always that "Love grants in a moment what toil can hardly achieve in an age."

The very first thing every child should be taught (and as always example, not precept, is the best teacher) is respect for every human being. We should learn to have a great and good opinion of human life, for all are made in the image of God and have a dignity and a destiny. This will lead naturally to the principle of the Golden Rule, "Do unto others what I would that others should do unto me."

It is extraordinary how many kinds of men and women make desirable teachers because the pupils display a variety of human traits and cannot all be moved and reached by the same teaching. Remember, too, that a mastered subject, and a person committed heart and soul to teaching it, with the spirit of God, will be near to the discourse of men and angels.

We need not be graduated of schools and colleges to know these truths of religion and teach them to our children. The Savior has told us that if we ask it shall be given to us: If we knock, it shall be opened unto us, and we need only to pray and work earnestly and with faith to receive the blessings we desire to become teachers of the gospel.

Sir Richard Livingston, an educator and classicist, and president of Corpus Christi College, Oxford, tells us in a lecture at Springfield, Massachusetts, "It is amazing that a person not intellectually bright, perhaps not even educated, is capable of grasping and living by something so advanced as the principles of Christianity."

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the sea, and established it upon the floods. (Psalm 24.)

May our faith be strengthened and may we have power to teach our children the truth and the beauty of the gospel, I humbly pray in Jesus' name. Amen.

LEGACY

By B. E. H. Harris

HE was a saint. Yet I, who could not claim
The smallest halo, won his love and name.
He was a sage. Yet I, who am not wise,
Was true and understanding, in his eyes.
Now he is gone. And I, bereft, would be
Both saint and sage—his legacy to me.

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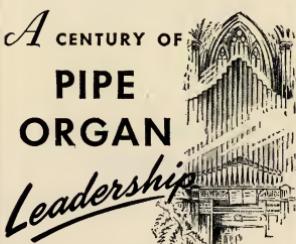
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The World of the Jaredites

(Continued from page 399)

language originally were confounded and that language contaminated, so that while the words remained, their meanings did not. (*Ibid.*, 1:34.) We would expect, then, to find Jaredite words scattered here and there all over the Old World. The only way we can trace such words, of course, is in proper names. Few people in our society know what their names mean, though both family names and given names almost all once had meanings because our names are almost without exception survivals from long-dead languages, having very involved and picturesque histories. Such has always been the case with proper names. It is not surprising that three of the oldest cities in the world, one of them traditionally described as the first city in the world after the flood, all bear the good Jaredite name of Kish, though these cities are widely separated. It is not surprising that the first king of Israel should also be named Kish. It is not surprising that a city rivaling Kish in age and importance in Mesopotamia should be named Lagash, while one of the oldest cities in Palestine was Lakish, both recalling the Jaredite Rip-lakish, which could mean in Babylonian "Lord of Lakish." A more remarkable coincidence is that the Jaredite king, Aha, was the son of Seth (*Ibid.*, 1:10, 11:10), since Menes, the fabled founder of the First Egyptian Dynasty, bore the name of Aha (meaning warrior), and was supposed to have succeeded Seth as the ruler of the land. A good idea of how mixed up things are may be gained from considering the name of Corihor. We noted above that the name of the high priest who in 1085 B.C. usurped the throne of Thebes (incidentally, the oldest city in Egypt and the oldest city in Europe both bear the name of Thebes—how come?) seemed to be identical with that of the Nephite upstart Korihor. But we have just seen that Korihor is just as obviously identical with the Jaredite Corihor. What is the tie-up? Not in Egypt, surprisingly enough, for Hur-hor, Heriher, or whatever it was, does not seem to have been an Egyptian name at all, but is possibly a late adoption from the Hurrian, through Canaanite or Amorite; that is, it comes from the original stamping

grounds of the Jaredites.²²¹ The Nephites can thus have got it either from the Jaredites through Mulek or have imported it directly from their corner of the Egyptian Empire, where its Egyptian form was illustrious among the followers of Ammon.

There is not a name or an event in Jaredite history that does not call for long and serious study. They merit such study because they are names and events of authentic type. As with the Lehi story, if this is fiction, it is fiction by one thoroughly familiar with a field of history that nobody in the world knew anything about in 1830. No one is going to produce a skilful forgery of Roman history, for example, unless he actually knows a good deal of genuine Roman history. So if Ether is a forgery, where did its author get the solid knowledge necessary to do a job that could stand up to five minutes of investigation? I have merely skimmed the surface in these hasty letters, but if my skates are clumsy, the ice is never thin. Every page is loaded with matter for serious discussion—discussion that would fizz out promptly in the face of any palpable absurdity.

But nothing could be more unfair than to treat the Book of Ether simply as a history. After our long preoccupation with the sordid and secular side of Jaredite history, it is high time to remind ourselves that this text, from which we have been arbitrarily selecting for comment only those verses which might have been found in any ancient chronicle, is one of the greatest treasures that ever came to a generation of men. The sad story of the Jaredites is but a framework for the inspired commentary of Moroni, a mighty tract for our times but more than that for the times ahead.

(To be concluded)

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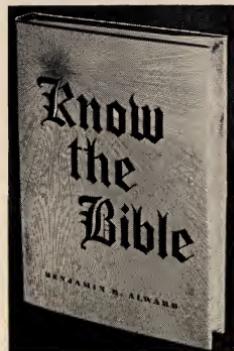
²²¹Above, note 226.

²²²Gladwin, *Men Out of Asia*.

²²³M. A. Czaplicka, *Aboriginal Siberia* (Oxford, 1914), pp. 114-6.

²²⁴If the reader will examine the culture map of Asia published in *Life* magazine for December 31, 1951, pp. 8-9, he will notice that the editors have placed the "beginning of civilization" in the mountains to the north and east of Mesopotamia, with the main focal point in the great valleys

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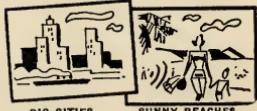
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The World of the Jaredites

(Continued from preceding page)
immediately north of the Plain of Sinear.
This is in strict accordance with our own
conclusions based on the Book of Ether.
W. Andrae, "The Story of Uruk,"
Antiquity X (1936), 141-2. On the equally
sudden emergence of Egyptian writing, S.
Schott, *Mythe und Mythenbildung in Alten
Aegypten* (Leipzig: Hinrich, 1945), pp. 2ff.

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P. K. Hitti, *History of Syria* (N.Y.:
Macmillan, 1951), p. 149; for the archaic
element in Egyptian names, Schott, *op. cit.*

Colleen Hutchins—Miss America

(Continued from page 397)
son Square Garden. Barbara was a
"sweetheart" at Utah State Agricultural
College, and brother Dale was named most preferred man at the
same school. Ruth was stake Gold
and Green Ball queen. Bob was
judged outstanding actor in a stake
play. But their most important
trophy according to the family (if
one of the smallest) is one by Father
Hutchins for his performance on his
motorcycle.

Prescriptions...for Our Friends

RICHARD L. EVANS

IT SEEMS that there are many important principles on which
most of us can agree. And there are many standards of
conduct that most of us feel others should observe. But the
point where we often part company is the point of deciding
when and to whom the principles should apply. Of course
it is true that there are some wholly unprincipled people
who don't even give lip service to a high code of conduct.
But most of the people whom most of us are likely to meet
are people who at least pay lip service to high principles—
people who concede, for example, that the Golden Rule is
a desirable code of conduct, that the Ten Commandments
are not purely of the past but still apply to people in the
present; that honesty, morality, fair dealing, clean living,
and considering others as we should consider ourselves are
all indispensable principles that should apply to all persons.
Such things most of us agree to in the abstract, but we are
sometimes disposed to think more of their application to
others and to make liberal allowances for ourselves. And
when we hear some sound advice, when we hear a sensible
sermon, or when we hear a recipe or a precept for improving
people, we frequently think of others who we wish had heard
it. We think how fine it would be for our friends. Almost
every day we hear or read of remarkable means and methods
that tell how to improve talents, how to make better use of
time, how to live within income, how to avoid marital mis-
understandings, how to get along with neighbors, how to
teach children. We rarely hear or read of such suggestions
without thinking how fine they would be for our friends.
And if there is a community cause or project for which we
are called to assume some responsibility, we are frequently
full of suggestions as to others who should be interested in
it and who should take time to do it (excepting ourselves).
So long as we are interested primarily in improving other
people, our own approach to improvement will be much more
slow than if we should begin with ourselves, and see first
what the recommended remedy would do for us, and second,
how fine it would be for our friends.

"*The Spoken Word*" FROM TEMPLE SQUARE
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THE IMPROVEMENT ERA

"It's just a bunch of tin, and really doesn't mean much," Brother Hutchins recently said while looking at the trophies. "I guess we shouldn't have them in here cluttering up the living room." Actually both Brother and Sister Hutchins are very modest and unaffected by the success of their family. Their main concern is that their children continue to do their duty in the Church and meet their obligations in life.

Colleen's own early activity in the Church consisted of teaching in the M.I.A. and Sunday School and participating in drama, dance, and speech activities in her ward. In 1942, as a Junior Girl she was chosen "Sweetheart" of the ward ball. Then in Utah she was chosen Homecoming Queen at Brigham Young University in 1947; Miss University of Utah, and Miss Armed Forces of the Salt Lake City area in 1950, before becoming Miss Utah.

A letter from Miss Hutchins, received just as we were going to press states:

"From my earliest years, I have had the opportunity to speak before groups, to appear in plays, pageants, dances, speaking contests, and all sorts of Church activities. I consider that this experience has been of inestimable worth in preparing me for my present job as Miss America. I consider that any poise I may have, any ability to meet people easily and speak on my feet are probably directly traceable to those many appearances, watched and applauded by parents and friends in our different wards, in which I so proudly participated.

"At the contest (Miss America Pageant) there were many girls of comparable talent and attractiveness, so that the judges must have had a hard time to pick one of us. However, I have been told many times that my philosophy of life and expression of my belief in God made me stand out before that great crowd of fifty thousand people, and probably decided the contest in my favor."

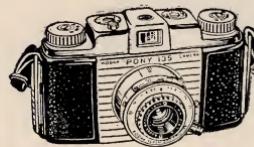
What lessons for our young people to learn! Whether we are a Miss America enjoying nationwide publicity or a secretary of a Gleaner class in a small ward, the Church is being judged by the way we act and the things we say. Every one of us is a missionary, good or bad, for the Church.

(Concluded on following page)

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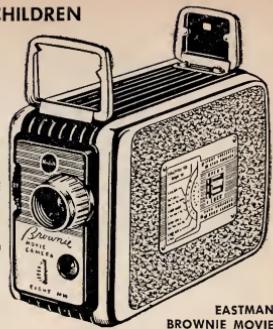
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Colleen Hutchins—Miss America

(Concluded from preceding page)

Popularity, even by the standards of the world, comes not through physical beauty alone, but through beauty of soul as expressed by a well-rounded personality, a pleasing smile, a wholesome attitude toward life, well-developed talents, purity of thought and actions, and unswerving devotion to the cause one knows is right. The old saying "Beauty is as beauty does," is not outmoded. Beauty of body and face may fade and tarnish, but beauty of the spirit will but grow more lovely through the years if properly cultivated.

If all our youth could learn and practise these truths being demonstrated by Miss America of 1952, the young men and the young women in the Church could mold the destiny of our nation.

Evidences and Reconciliations

(Continued from page 392)

The caffeine which is removed from the coffee bean to make so-called "sanka coffee" is sold to manufacturers of the cola syrup and then made into the drinks which are as truly habit-forming and injurious as tea or coffee.

Today the cola habit is becoming a national menace. It should be wholly avoided, especially among Latter-day Saints who have been warned of the danger. The drug, working quietly but regularly, is bound in time to affect adversely our national health.

Some years ago an article on this subject was prepared at the request of President Heber J. Grant, who had been charged incorrectly with favoring cola drinks. The article was prepared after ample research, read before the General Authorities of the Church, approved by them and by President Grant, who, as senior editor of the ERA, ordered it printed in this magazine. It was printed twice in THE IMPROVEMENT ERA, Volume 42, November 1939, and Volume 45, June 1942. They bear reading today.

The warning against "evils and designs" and the misunderstanding of the term "hot drinks" undoubtedly refers to such drinks and other substances widely promoted by the producers, but which are injurious to the human system. In this day of universal education, every person should

learn the nature and composition of every food or drink offered.

It may be added that the United States Supreme Court compelled the Coca-Cola people to remove the very dangerous coca and cola substances from the beverage, leaving only the drug caffeine which of course could not be condemned by a coffee-drinking nation. A prominent state official, himself a caffeine user, reported this action of the court to President Grant and said that Coca-Cola had been freed from dangerous ingredients, not mentioning the caffeine remaining. President Grant reported this conversation which gave rise to the report that he, President Grant, favored the use of Coca-Cola. That he did not do so and that all the General Authorities were back of him is proved by their request that the two articles referred to above should be printed in THE IMPROVEMENT ERA so that all Church members and others may understand the danger of all caffeine containing drinks.

Just as Joseph and Hyrum Smith interpreted the term "hot drinks" to mean coffee and tea, so we of this day with new God-given knowledge are justified in explaining why coffee and tea, and their family of poison-containing products, such as the cola drinks, are out of harmony with the spirit and the teaching of the Word of Wisdom. They may be classed as "hot drinks" even though they are taken cold. It is our duty and should be our joy to keep our bodies in a healthy condition and to heed the Word of the Lord.

A Study in Good and Evil

(Continued from page 402)

precept that indicated its meaning. This is the list:

1. *Temperance*: Eat not to dulness; drink not to elevation.
2. *Silence*: Speak not but what may benefit others or yourself; avoid trifling conversations.
3. *Order*: Let all your things have their places; let each part of your business have its time.
4. *Resolution*: Resolve to perform what you ought; perform without fail what you resolve.
5. *Frugality*: Make no expense but to do good to others or yourself; i.e., waste nothing.
6. *Industry*: Lose no time; be always employed in something useful; cut off all unnecessary actions.
7. *Sincerity*: Use no hurtful deceit; think innocently and justly and, if you speak, speak accordingly.

(Continued on following page)

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A STUDY IN GOOD AND EVIL

(Continued from preceding page)

8. *Justice*: Wrong none by doing injuries, or omitting the benefits that are your duty.
9. *Moderation*: Avoid extremes; forebear resenting injuries so much as you think they deserve.
10. *Cleanliness*: Tolerate no uncleanliness in body, clothes, or habitation.
11. *Tranquility*: Be not disturbd' at trifles, or at accidents common or unavoidable.
12. *Chastity*: Rarely use venery but for health or offspring, never to dulness,

weakness, or the injury of your own or another's peace or reputation.

13. *Humility*: Imitate Jesus and Socrates.

Having thus detailed what he thought his moral perfection ought to consist of, Franklin set about making the virtues habitual. He fixed his attention on one particular virtue before proceeding to another, and thus worked at his device more or less the rest of his life. Moral per-

... Let There Be Reverence

RICHARD L. EVANS

"ALL real joy and power of progress . . . depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain."¹ These words of John Ruskin suggest some of the results of irreverence and also some of the symptoms. Some irreverence is more a matter of thoughtlessness, as the boisterousness of boys. Some, as Ruskin wrote, partakes of deliberate, cynical disdain. Some shows itself in profane and offensive speech. Some is evident only in attitude. Some is apparent by confusion and disorder in places where there should be quiet and contemplation. True reverence is not strained or stiff or artificial, but a sincere sense in one's soul that some things are sacred—that some things should not be lightly spoken of nor lightly considered. In the presence of great art, great music, great minds there is due respect and deference. Then how much more respect and deference are due the Creator of heaven and earth, in whose image men were made, whose wisdom and works are infinite, to whom we owe all the bounteous blessings of life, the recurring seasons, the springtime, the harvest, the love of family and friends, the reality we have here and the assurance of life hereafter. If we lose the spirit of reverence as to the works and ways of Providence, we shall lose much else also—for the kind of corrosion that rusts away reverence also rusts away other finer feelings. Certainly life need not be longfaced. Certainly there are many times and places when high-minded humor and light-hearted talk and heartily informal fellowship are a permissible and important part of life. But there are also sacred places, sacred hours, sacred subjects that should be reverently respected—and he who is insensitive to them is sometimes suspected of lacking some essential training or some essential qualities of character. We commend these words from the seventeenth century: "Let thy speeches be seriously reverent when thou speakest of God or his attributes; for to jest or utter thyself lightly in matters divine is an unhappy impiety, provoking heaven to justice, and urging all men to suspect thy belief."² "Always and in everything let there be reverence."³

¹John Ruskin: *The Crown of Wild Olive*.

²Francis Hawkins: *Youth's Behavior*.

³Confucius: *The Book of Rites*.

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THE IMPROVEMENT ERA

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WRITE FOR
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fection in the abstract meant little to Franklin until he had carefully analyzed it and had broken it down to its component parts. This procedure also facilitated the checking of the progress he was making in trying to habituate himself to each of the virtues he wanted to acquire. All of us could benefit greatly by duplicating his experiment; that is, we could go through a similar exercise, by making our own list of virtues considered necessary and desirable by us to live our lives properly under the present circumstances, and, after that, by trying systematically to habituate ourselves to those virtues. We should become aware that it is not sufficient to have a "speculative conviction" to keep from slipping but that it will be necessary to break bad habits and acquire good ones to take their place. This will demand constant and consistent practice. Nor should we allow ourselves to become discouraged when we find that old habits are not easily broken or new ones made automatic. Our perseverance in the matter would show that we believe firmly in moral progress; that is to say, that we have sufficient faith to make considerable progress finally in spite of momentary and repeated slips backward.

Among the Golden Sayings of the Greek Stoic philosopher Epictetus we read the following (Number CLVI):

First of all, condemn the life thou art now leading; but when thou hast condemned it, do not despair of thyself—be not like them of mean spirit, who once they have yielded, abandon themselves entirely and as it were allow the torrent to sweep them away. No; learn what the wrestling masters do. Has the boy fallen? "Rise," they say, "wrestle again, till thy strength come to thee." Even thus should it be with thee. For we know that there is nothing more tractable than the human soul. It needs but to will, and the thing is done; the soul is set upon the right path; as on the contrary it needs but to nod over the task and all is lost. For ruin and recovery alike are from within.

A "good" man is never completely good; a "bad" man is never completely bad. We are all mixtures of good and bad, being good only in those particulars in which we have had a chance to develop positive attitudes toward that which is good.

Now let us consider certain rather fixed methods of measuring character, our own or that of others. Do we content ourselves with checking too

(Continued on following page)



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A Study in Good and Evil

(Continued from preceding page)
few virtues, limiting the values we do check to those that are more obvious, more external in nature, and therefore more readily observed? And don't we in the process ignore some of the most important, fundamental, and deep-seated values? A member of the Church might be considered a "good" man because it is generally known that he pays his tithe, or that he lives the observable aspects of the Word of Wisdom, or that he attends meetings. But in spite of having these virtues, as important as they are, he may not be essentially honest and upright. On the other hand, a person may not have become accustomed to regular attendance at religious meetings, or he may break the Word of Wisdom in one observable aspect or another, or he may not see the reasons for paying a full tithe; still, if we were to sum up all the virtues he does possess, we should have to conclude that he was not essentially a "bad" man. None of us is perfect, for none of us lives all the virtues indispensable to complete morality all the time.

The suggestion that we follow the instructions of our religious leaders in order to live more moral lives must not be misunderstood to mean that we are asked blindly to accept as moral any teaching or precept simply because it is advanced by someone in authority or position of leadership. *Good does not become good, nor does evil become evil, merely because someone pronounces it so. Good always was good, evil always was evil, whether any one formally stated it or not.* No practices become good or evil simply because our leaders call attention to them. That which is fundamentally good today was good long before anyone called attention to it; whatever is essentially evil today was evil long before anyone designated it as such. Our religious leaders constantly find it necessary to point out that we cannot hope to, and will not, escape the results of evil-doing, nor miss the blessings predicated upon living the moral law. For such is the very nature of morality. *Those who are concerned with our welfare and happiness do not create moral values and distinctions by preaching morality—they merely explain them.*

Happy is the man who can feel

THE IMPROVEMENT ERA

that his religion advocates the inclusion of the complete system of morals which he ought to attempt to incorporate in his daily conduct, not as a lazy means of escape from the responsibility for perpetual thought, analysis, and struggle, however; for he must remember that all organizations that help in the promotion of his well-being, even the Church itself, are but means to an end. Our greatest teacher clearly distinguished between the end and the means to the end, between the law on the one hand, and the development of the children of God on the other. The Sabbath as an institution was not established for its own sake. In this sense it can be said that it is but a means to an end. We could similarly characterize the gospel itself, for it is not the ultimate or goal toward which we strive, but, on the contrary, the path along which we progress and finally reach our goal. The Church, as an organization, is the instrumentality through which man implements his living of the gospel and achieves his greatest heights, for the Church exists primarily to promote the welfare and happiness of man. In the last analysis, the Church is for man—not man for the Church.

With all the help we can get, it is, after all, only by our own constant study, checking, and improving that we shall at last be able to live the good life, the moral life, the religious life, the abundant life which the Savior so vigorously taught and so effectively exemplified.

These Times

(Concluded from page 378)
funeral rehearsal in New Hampshire." This was a reference to the New Hampshire primary where Senator Kefauver captured the Democratic delegation and left Mr. Truman without delegates from that state.

What is the future of the West German Republic, of East Germany? Is a united Germany possible? All Germans, we can be sure, hope for such a day. Stalin, in the spring of 1952, undertook a diplomatic offensive to woo German opinion towards this grand objective along Soviet lines as the Western allies attempted to incorporate Western Germany into N.A.T.O. It will be well for all to watch the emerging attitudes and opinions of the German people in central Europe in these times, for a resurgent Germany is a key to the future of Europe.

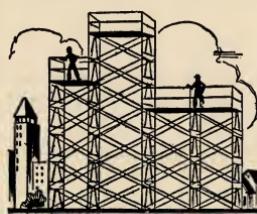
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THE IMPROVEMENT ERA

12 Issues

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WHEN OLD GLORY SAILS THE SEVEN SEAS

(Concluded from page 395)

the union be twenty stars, white on a blue field.

It was further enacted that:

On the admission of every new state into the Union, one star be added to the union of the flag on the July fourth next succeeding such admission.

It is customary for the Secretary of the Navy to notify the bureau of equipment when changes are to be made in any of the flags.

France was the first foreign power to salute the flag of the United States. Captain Paul Jones had sailed into Quiberon Bay, France, on February 14, 1778. From the mast of his frigate *Ranger*, one of the few ships of the line of the United States of America, proudly flew the flag of the newest nation in the world.

Jones ordered a salute of thirteen guns to the Bourbon flag of a French ship commanded by Admiral La

Motte Picquet, one gun for each of the states. The men aboard the *Ranger* stood tensely at attention. And the heavy guns of the French frigate answered the salute. As the men cheered lustily, nine explosions rolled across the harbor.

Many times since that early day in American history, harbors have echoed the salutes to Old Glory. Proudly she sails with our fleet through all the seven seas.

Melchizedek Priesthood

MELCHIZEDEK PRIESTHOOD QUORUM PRESIDENCIES

IN THE April issue of THE IMPROVEMENT ERA, an article appeared on the Melchizedek Priesthood page under the caption of "Duty of Melchizedek Priesthood Quorum Presidents to Teach Quorum Members to Live the Gospel." If the goals set forth in that article are achieved throughout the Church, it is very necessary that all of the quorum presidencies in the various Melchizedek Priesthood quorums be composed of faithful, spiritually-strong men, possessing marked powers of leadership.

The old saying, "as the priests are so are the people," is an eternal truth which applies to priesthood quorums as well as to any other organization in the Church. Quorum members cannot be expected to rise higher than their leaders; therefore, stake presidencies are advised by the general priesthood committee to select with great care those whom they put in the presidencies of the various Melchizedek Priesthood quorums in their respective stakes.

There are a number of examples which have come to the attention of the General Authorities of the Church where men of average powers of leadership have been serving as presidents of quorums, and they have been replaced by superior men who possess unusual powers of leadership. In a very short time the activities in those quorums showed marked improvement; and the spirituality of the quorum members, judging from the tithing records, Sabbath day observ-

ance, attendance at meetings, and other similar standards, soon experienced a rejuvenation. In fact, the entire status of the quorum was lifted to a much higher level.

It is a fact that real live priesthood quorums are very essential and most valuable to the stakes and to the wards within the various stakes. When the priesthood leadership is of a superior quality, the general spirituality of the stakes, and thereby of the Church, is increased.

It has been observed that in most of the areas of the Church the stake presidencies have selected strong men to direct the high priest quorums. Also, a number of the presidents of the seventies and elders' quorums are faithful men, having marked powers of leadership. However, there are certain ones who are presiding over the seventies' and elders' quorums who are not the strongest leaders in their respective quorums. Ofttimes the strongest elders and seventies are serving in various capacities in the auxiliaries and other capacities, and the priesthood work is deprived of their leadership. Since priesthood stands first in the Church and the auxiliaries are merely helpers to the priesthood, the general priesthood committee feels that it is important that the most capable men in powers of leadership and righteousness be placed in the presidencies of the priesthood quorums. After those selections have been made, other men

from the quorums can be taken into the auxiliary work in the stakes and wards as the needs require.

In making the selection of men to serve in the presidencies of Melchizedek Priesthood quorums, it is suggested that the stake presidencies keep the following items in mind:

First, it is necessary that all presidents of Melchizedek Priesthood quorums should be men of faith, having strong testimonies of the restored gospel of Jesus Christ.

Second, members of all quorum presidencies should at all times set a good example to the quorum members by living in harmony with every principle, ordinance, and doctrine of the gospel of Jesus Christ.

Third, members of quorum presidencies should not be chosen merely because they are keeping the commandments; but in addition to being righteous men, they should be capable men, possessing unusual powers of leadership.

Fourth, men who are selected to fill positions in Melchizedek Priesthood presidencies should be willing and anxious to devote sufficient time to the work of the Lord to do their job well.

Fifth, members of quorum presidencies should be in a position, as far as their occupations are concerned, to devote much time to Church service at the appropriate time that the quorum work requires it.

The Question of Everlasting Life

RICHARD L. EVANS

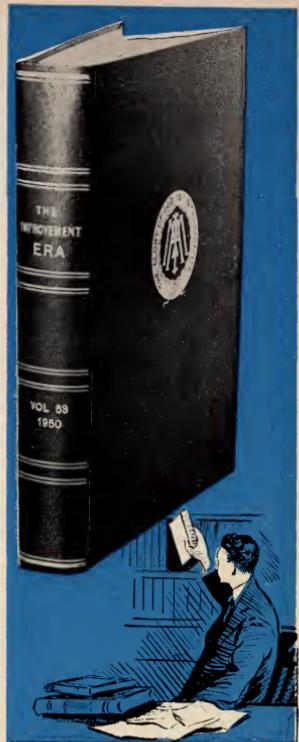
HERE are many thoughts that come to us at Easter concerning the eternally vital events that this season suggests. It brings always before us the question of death, the question of the loss of those we love, the question of the reality of the resurrection and of everlasting life—and many other problems that most men ponder upon. Since death is as universal as birth, since it applies to all people, it seems certain that we shall all sometime suffer some of the sorrow of parting. Perhaps we would postpone that parting forever if we could, but no matter how long we live, sooner or later either we leave those we love or they leave us. And this we accept as one of the inevitable certainties. But in accepting it we are inexpressibly grateful for the assurance that death's permanent power was ended on that first Easter. We are grateful for the fact that Jesus the Christ was born in Bethlehem and lived and talked and walked among men, and, being put to death, came forth from death and walked once more among men. We well know that there may be reservations in the minds of many concerning the reality of resurrection and the personal immortality of men, but unless this be fact, there would be futility before us. We may not understand it. But who are we to rule out of the realm of reality the things we do not understand? We live in a world of miracles. We live in a day of miracles. There are miracles all around us—in every spring and harvest, in every shower and sunset, in every newborn infant, in every breath we breathe, in every thought that we can recall from the remote recesses of memory. As one penetrating mind suggested, man must not allow "the clock and the calendar to blind him to the fact that each moment of his life is a miracle and a mystery."¹ Life itself is a miracle; and surely that we shall live always is no greater miracle than that we live at all; and surely that we shall come forth from the grave is no greater miracle than that we first came forth by birth. And so we accept, as witnessed and recorded, the reality of the resurrection of Jesus the Christ, through whom we are heirs to everlasting life—and the resurrection of all men, for that same Power who gave us life here has given us life hereafter.

'The Rediscovery of the Unique,' H. G. Wells, as reported by Antonina Valentin.

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JUNE 1952



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The Presiding

Outlining the Ward Boy Leadership Committee Meeting

SINCE we are not yet in a position to supply new *Aaronic Priesthood Handbooks* to our leaders, we feel the rather urgent necessity to outline the ward boy leadership committee meeting, which is to be held each month in each ward throughout the Church. It is also realized that these instructions will be particularly helpful to new bishoprics and new Aaronic Priesthood leaders who are without any instructions in the conduct of this vital meeting.

LEADERS TO ATTEND

The ward boy leadership committee, headed by, and in addition to, the bishop and his counselors, is made up of the following boy leaders:

Priesthood Leaders: Coordinator, and secretary of the committee; priests' quorum adviser; teachers' quorum adviser; deacons' quorum adviser.

Sunday School Teachers: The gospel message; advanced senior; senior; advanced junior; junior.

Y.M.M.I.A. Leaders: M-Men leader; Junior M-Men leader; Explorer post adviser; assistant Explorer post adviser; scoutmaster; assistant scoutmaster.

These leaders are to meet once each month under the personal direction of the bishop and his counselors. The bishopric should decide upon the date, time, and place of the meeting and, as nearly as possible, fix the date as a uniform time for the meeting each month.

NOT TO BE HELD WITH ANOTHER MEETING—COORDINATOR'S DUTIES

The ward boy leadership committee meeting is not to be held in connection with any other meeting whatever. The objectives of the meeting, and the order of business therefor preclude the possibility of this meeting being held as part of another meeting.

It is the duty of the coordinator to notify, in advance, all of the above teachers. He should endeavor to inquire tactfully whether each person on the committee will be in attendance. He should immediately contact those not attending each meeting and learn, for the bishop, the reason for absence and report such reason to the bishop. Continued absence of leaders from the meeting should receive the personal attention of the bishop and his counselors.

When leaders get the idea that the bishop and his counselors call the meeting and expect their leaders to attend, leaders will attend. The bishoprics who are generally disappointed when leaders do not attend may be among those who are surprised if leaders come.

MEETING TO BE CONDUCTED IN THREE PARTS

The ward boy leadership committee meeting is to be conducted in three parts. The first part of the meeting is a general opening exercise where over-all instructions and encouragement are given by the bishopric and the coordinator, and where appropriate announcements of common interest to all present are made.

PART TWO

Part two is a separation into three departments. The bishop meets with the priests' quorum adviser, Sunday School teachers of the gospel message and advanced senior classes, and M-Men and Junior M-Men leaders in the Y.M.M.I.A. Activity records of young men seventeen to twenty-one, whether deacons, teachers, priests, or unordained, as recorded in the priests' roll, are given full consideration in this department. The bishop makes, and records in the roll book, assignments of leaders to visit young men needing attention, looking to their growth in the activities of the Church and the living of Church standards.

During part two, the bishop's first counselor meets with the teachers' quorum adviser, Sunday School teachers of the senior class, Y.M.M.I.A. Explorer post and assistant Explorer post advisers, and will follow from the teachers' quorum roll, the same procedure for deacons, teachers, and unordained boys fifteen and sixteen years of age, as outlined above for the bishop's department.

The bishop's second counselor, during part two, meets in his department with deacons' quorum advisers, Sunday School teachers of advanced junior and junior classes, and Y.M.M.I.A. scoutmaster and assistant scoutmaster. He will follow, from deacons' quorum roll, the same procedure for twelve-, thirteen-, and fourteen-year-old deacons and unordained male members as suggested for the bishop's department.

RECREATION PROGRAM TO BE CONSIDERED

In addition, during part two in each department headed by a member of the bishopric, the social and recreation program for the respective age group will be reconciled to the proposition that each of the Aaronic Priesthood, Sunday School, and Y.M.M.I.A. groups represented will be allocated and assigned its proper share of these attractions for boys. It was never intended that any one organization should be given the right to do all of the social and recreation projects for any one age group. The member of the bishopric in charge will effect such equitable distribution of such functions as will be fair to each organizational group represented, in keeping with its standards and requirements in recreation.

PART THREE

Part three of the ward boy leadership committee meeting is attended by the bishopric, coordinator, and secretary of the committee, and by Aaronic Priesthood quorum advisers and should convene immediately following part two. Teachers of Sunday School and Y.M.M.I.A. may be excused when part two is ended.

During part three, the bishopric and their Aaronic Priesthood leaders will consider strictly Aaronic Priesthood problems, such as award standings, advancements, quorum assignments, training quorum presidencies, and a host of other problems too numerous to suggest here.

COORDINATOR AND SECRETARY

The coordinator and secretary of the committee are free to attend any department in the meeting, unless specifically assigned otherwise by the bishop or one of his counselors.

Admittedly, the above outline is brief. However, it is felt there is enough already known about the meeting that what is known and that which is suggested above will aid materially in keeping alive and in full and effective force the ward boy leadership committee meeting, which, in the final analysis, is the very hub of our program.

Enthusiasm and intelligent work are the only magic words we can think of which describe what it takes to get this work done. Let us all take a generous helping of these virtues, and often.

Bishopprie's Page

Prepared by Lee A. Palmer

Challenging Records



KAY B.
RUDD

During his seven years in the quorums of the Aaronic Priesthood, Kay maintained a perfect record of attendance at priesthood and sacrament meetings. During the past four years he has established a perfect record in the calling of a ward teacher. Kay is a member of the Parker Ward, Yellowstone (Idaho) Stake. This is a most commendable record, and if you do not agree, try to match it across a span of seven years.



CHAD L. ERICKSON

Since he was ordained a deacon three years ago, Chad has maintained a perfect record of attendance at priesthood meeting, sacrament meeting, Sunday School, and Y.M.M.I.A. He is a member of the Osmond Ward, Star Valley (Wyoming) Stake.

Think it Over— Leaders of Boys

Whom do you think you deceive when you do not live as you teach?

Surely, it is not God, neither your boys.

You are the only one really deceived when you think you deceive someone else.

—L.A.P.

Graduation from Primary Not a Prerequisite of Ordination to the Priesthood

WORTHY male members of the Church who have reached the twelfth anniversary of their birth are entitled to be ordained deacons whether they have been enrolled in Primary and graduated therefrom or not.

Where boys are enrolled in Primary, it is recommended they not be ordained until after their graduation. This does not mitigate against boys since Primary Association officers conduct graduation exercises each month to take care of this very situation. Where boys enrolled in Primary have been ordained before they graduate, some of them have stopped going to Primary and never graduate therefrom. Hence the recommendation that boys enrolled in Primary not be ordained until after they graduate.

However, if bishoprics will sustain and support the Primary Association as recommended, they will do all in their power to encourage all boys to enroll in Primary and to complete their training and graduate therefrom.

Aaronic Priesthood

Ward Teachers Visits Not to Be Made Up

WE remind Aaronic Priesthood leaders, on both stake and ward levels, that only a literal filling of requirement number 8 for the Individual Certificate of Award will be accepted. The requirement reads:

A priest or a teacher must serve as a ward teacher and serve in the homes of the families at least six months out of the twelve months of the year.

Under this requirement, an Aaronic Priesthood ward teacher will take credit for ward teaching only once during any month. This means that if there are six families assigned to an Aaronic Priesthood ward teacher and his companion, he may take credit only once during the month when completing the visit to these families.

Ward teaching may not be "made up." Under no circumstances is an Aaronic Priesthood ward teacher to receive credit for ward teaching more than once during any given month, no matter how many visits he makes or whether he visits in one or more districts.

AARONIC PRIESTHOOD MEMBERS AND LEADERS, SAN DIEGO STAKE, CELEBRATE ACHIEVEMENTS

Fellowship, food, and fun aplenty were the unmistakable evidences of a good time when the San Diego (California) Stake Aaronic Priesthood committee and ward bishoprics entertained their Aaronic Priesthood members in celebrating award achievements for 1951.

President Emery S. Willardson of the stake presidency is chairman of the stake committee and G. R. Handy is vice-chairman in charge of this outstanding social function.

Our eyes are upon San Diego for real accomplishments in the Aaronic Priesthood program.



Can My Parents Help Me Choose a Vocation?

by Rex A. Skidmore, Ph.D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK
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THOUSANDS of different jobs are open to young people today! How can they best make a choice? Few decisions are more important, for youth will want to think about a type of career in which they can find joy and satisfaction the rest of their lives. Young men will want to think about security for the future. Young women need to prepare for homemaking; and many of them will also want training for other work, whether in business or in community responsibilities.

Youth need to think about what they want in life and plan for it; for those who plan for their work and then work their plan are more likely to succeed in their vocations than those who "bounce from job to job."

Parents may be helpful, for they are experienced in many ways, and young folk may well talk to their parents about their hopes and plans for the future.

But parents should remember their opportunity is to *guide* not to force their children into vocations. Many worth-while kinds of work can be discussed in the family, and the teenager should be helped in making his own decision. It should not be made for him. Sympathetic guidance, not force, is the key in aiding youth.

Jim, age sixteen, wanted to be a farmer. His parents looked forward to his becoming an engineer. After he finished high school, they forced him to go to college, where he failed miserably. He did "odd jobs" for a couple of years, and then his parents demanded he again try engineering. He failed this time, also. Finally, he moved to a different state where he worked as a carpenter's helper until he learned the trade and saved enough money to make a down payment on a farm. Today he is a successful farmer in the midwest but regrets wasting several years in work

and study not of his choosing. Many times he felt like a failure. A boy with less character and determination might have fallen by the wayside and admitted defeat.

On the other hand, Ronald talked to his parents several times in junior high and high school about a vocation. His father, a successful doctor, hoped he would follow in his footsteps. The parents talked to Ronald about studying medicine in college but also listened to him sympathetically when he discussed his desire to go into the advertising business. They encouraged him to talk to practising physicians and to practical businessmen. He still felt he'd like to be a businessman. His parents gave their approval and support. Today he is vice-president of a successful advertising firm, enjoying life to the utmost.



—Photo by Eva Luoma

This is the sixth in a series of articles addressed to the problems of the teen-ager, and especially to the teen-ager in the family.

The teen-ager may also seek help from two other sources: from vocational guidance at school and from workers in various fields. Aptitude and interest tests in high school do not give the final answer, but they are helpful because they indicate to the teen-ager what some of his abilities and interests are. Parents may be able to obtain this service for their children, if it is not available in the local school.

Youth may gain much help in choosing a vocation by talking to persons in several different "walks of life," asking them to point out the good and bad points of their work. Parents may introduce their children to acquaintances who may give valuable information and suggestions.

Parents should not set the goals for their children too high. They should encourage planning and hard work, but the goals should be possible to attain; otherwise only failure and disappointment will result. Remember all honest work is honorable and acceptable. Most youth cannot become professional workers or draw top salaries. Whether a boy works as a carpenter, lawyer, teacher, plumber, or farmer makes little difference if he likes his work and thinks it is important. Likewise a girl may be successful as a beauty operator, teacher, writer, or secretary if she enjoys her work. Homemaking will bring the greatest satisfaction to most girls.

In choosing a vocation, teen-agers, talk to your parents; read widely about different jobs; talk to those working in fields of your interest; accept vocational counseling in school; and seek spiritual guidance in making a choice of your life's vocation. Choose your work wisely, then find joy and achievement through giving it your best.

Color In the DINING ROOM

by A. D. MacEwen

If you like to eat (and who doesn't!) how important it is to have the right color surroundings! When the family gathers around the table for each meal, a strong influence for happiness is at work. Members of the family are drawn intimately together. The friend and guest experience family hospitality. The time-honored criterion of friendship—to "break bread together"—is in action.

This, too, is the woman's domain. The satisfaction of seeing good food, skilfully prepared and thoroughly enjoyed, is a source of real satisfaction to her. Surely the cook has the right to insist that the dining room colors enhance the appreciation of her culinary art! Think of how many times you've been repelled by garish,

(The fourth in a series of articles on color for today's home)

out-of-place schemes in certain restaurants—pinks, vivid greens, greenish-yellows. As individual colors (somewhere else) they may be admirable—even pleasant to you—but when seen as your thoughts are on food and eating—never! A good restaurant operator is wide-awake to proper color use as a factor in his business.

Another condition prevalent in the dining room during the meal is that of considerable activity. Seriously, there really is. One is constantly passing things and talking as well as tucking away food. The eyes are on the move, from one person to another, down to the plate, and up again. All this activity, plus the naturally increased metabolism rate, creates body heat. Eating is a warming business. Logically then, it is wise to choose general mass color (color impact) to counterbalance this condition. Colors should be predominantly restful, cooling in their character.

However, we are dealing with another major color factor, too. The

(Concluded on following page)

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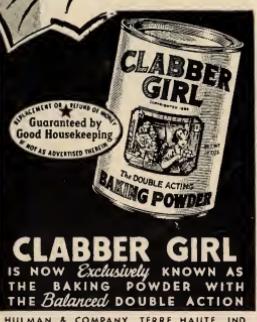
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COLOR IN THE DINING ROOM

(Concluded from preceding page)
food itself. Everyone knows how proper display and full natural color of foods enhance appetite and eating enjoyment.

Wallpaper, in subdued but pleasant design, may be combined with correct paint colors to eliminate the chance for direct color reflection from large unbroken wall or ceiling surfaces.

You may feel that this urging for cool-type colors—neutral or well “grayed” tones—may result in quite a dull-looking room. But remember this: In this room, bright, appetizing color is constantly introduced in the tableware, silver, crystal, small table ornaments, or flowers—and yes, the true appetizing colors of the food itself. Remember, too, that soft-toned colors need by no means be dull ones; but do not sell yourself short on eating pleasure by the use of brilliant or strong-hued colors in “mass” areas.

This last leads us to the “secondary” considerations of dimensioning through colors: furnishings and lighting. Whether you have light wood or traditional, deeper-toned furniture will guide you to lighter or deeper wall colors, to make the most of the particular wood shade. Dining rooms, particularly in older homes, may be less brightly lighted than the living room—so watch this factor in choosing the depth of the mass colors you select. Lighting and the furni-

ture wood tones can be your final factors in choosing your personal favorite tones from the general field of cool, soft colors.

Now, a final word on that dining room which is not a room at all but rather an extension of the living room. This poses a color problem, no mistake about that, as we've said that we want a warm color “effect” in the living room, and a cool one in the dining room. Here we must make some compromise from the ideal. Here are some suggestions. Have the warm tone of the living room walls, which extend into the dining area, well-grayed, and reasonably light in character. Extend the cool-type color of the living room ceiling down over the one end wall of the dining area; deepening it if lighting will allow. Partially separate the living and dining areas by low sectional furniture, say a two-way narrow chest, topped by open shelving to, or almost to, the ceiling. Finish this in the same cool-type ceiling color (perhaps using glass for the open shelving). Presto!—we've compromised—but created the correct “color impact” in each area, without losing dimensioning, spaciousness, or appearance.

Well—there's the dining room. Have fun planning your own personal color with true function of that color. But remember—the proof of this pudding is truly—in the pleasure of eating!



Dining room in home of H. L. Cromar, used by permission.

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says Mrs. Paul Wagner

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Portland, Oregon

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"Yes, thanks to Ironrite, I have lots of time for my children, and for many other things I've been too busy for. Take a tip from me and see your Ironrite dealer today!"

MODEL 85. New, improved, closed-top Ironrite Automatic Ironer (above). MODEL 80 (below). Open model. Also MODEL 88. Ironrite Cabinette with warp-proof hardwood top in brown mahogany or honey blond finish.



2. "Ironing clean, crisp shirts for my husband is a simple job with my Ironrite. It saves me hundreds of ironing motions. Why, with its two *open ends*, I can iron the whole back of a shirt in 10 to 12 seconds!"



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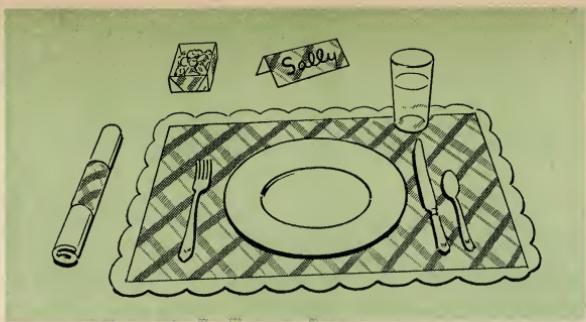
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UNIQUE PARTY DECORATION

By Alan W. Farrant

HAVING a luncheon or informal supper party at your home soon? Wallpaper is an unique idea for making decorations that are decidedly different.

The only expense will be for a roll of wallpaper, which can be purchased from a paint or hardware store. Be sure to obtain the heavier quality of paper as it is easier to use and will

be worth the few additional cents it will cost.

A problem presents itself when you attempt to reach a decision as to the pattern to buy. Get a small design that will show when the paper is cut into small pieces, and a color that will not "fight" with the paper on your wall.

First the invitations: Cut a single

piece of wallpaper to fold once to fit the envelope selected. The message should be written on the blank side of the paper and then folded so the design shows when it is removed.

Now for the actual decorations: First cut oblong mats for each guest's plate. Make them large enough in order to show all around the plate, with plenty of room for the knife,

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fork, and spoon. Then do the same for the smaller dishes, such as the saucer, sugar bowl, and butter dish. All of these should have approximately the same shape; however, the larger ones can have the corners cut off to give a little variety to the appearance. For best effect, put them on a plain white cloth.

Mats should also be made for the tops of dishes which are to have such things as bread, cookies, or cake. Make these the same shape and size as the plate used.

Place cards? Out of wallpaper, of course! After the name is written on with colored pencil, fold the bottom portion under so the part with the name will stand upright. To make the place card more attractive, it can be scalloped and colored with a

You Can Do It!

THIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

border. Scalloping can be done free-hand with scissors, or drawn first on the back with a pencil. A solid colored line, straight and evenly spaced along the top and two sides, makes an attractive border.

Square containers for nuts or mints can be made out of the same paper. Napkin rings will also add to the decor.

If you have gifts or game prizes, they can be wrapped in wallpaper. If they do not lend themselves readily to wrapping in thick paper, put them in a box and then wrap.

While this may sound like a lot of work, actually it takes very little extra time. The finished appearance will be so attractive you will be proud of your handiwork, and as the guests walk in you will be thrilled to hear them say, "What a smart idea!"



Every Ounce a Joy!

How eagerly you watch the scale for the steady gain that means so much to your baby! And the milk that you put into his bottle plays such an important part in the ounce-by-ounce gain that tells you "all's well."

You can be sure "all's well" when you give your baby Sego Milk. It is always easy for babies to digest. Always uniformly rich in the food substances of good whole milk. And as safe in its sealed container, as if there were no harmful germs in the world.

In Sego Milk, too, your baby gets all the vitamin D doctors say he must have in order to develop straight, strong bones and sound teeth, and to make the best of growth. All Sego Milk is enriched with vitamin D, the sunshine vitamin, in pure crystalline form.

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"TOASTS BETTER"



THE BRIDE'S BREAKFAST

Half Cantaloupe
or
Pineapple-Avocado Rings
Walnut Waffle Creamed Chicken
Broiled Tomato Slices
Strawberry-Cream Roll
Milk Buttermilk Postum

Pineapple-Avocado Rings

Arrange crosswise circles of avocado with rings of pineapple on a crisp green leaf. Decorate with a cherry.

Walnut Waffles

4 cups whole-wheat flour
5 tsp. baking powder
1 tbsp. sugar
 $1\frac{1}{2}$ tsp. salt
4 eggs, separated
2 cups milk
 $\frac{1}{3}$ cup cooking oil
 $1\frac{1}{2}$ cups chopped walnuts

Sift flour, measure and sift again with nuts. Beat egg yolks and mix with milk and oil. Add to dry ingredients all at one time and stir until just mixed. Fold in stiffly beaten whites. Bake on waffle iron according to manufacturer's directions. Serve with creamed chicken.

Creamed Chicken

4 tbsp. flour
4 tbsp. cooking oil
2 cups milk
1 tsp. salt
2 canned pimientos, diced
2 drops yellow food coloring
3 cups cooked chicken, diced

Mix flour and cooking oil over medium heat and add 1 cup cold milk. Stir until thickened and add remaining cup milk and salt. Then stir in pimientos, baking powder, sugar, and salt. Add food coloring. Add chicken a few minutes before serving. Serve over waffles.



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Liberty-Wells RECREATION CENTER

Serves Youth of the Church

Wholesome recreation plays an important part in the youth program of the Church. Some of the best facilities for this program are offered in recreation centers like the Liberty-Wells in Salt Lake City. The top picture shows the front entrance, which is made more inviting with the sparkling, permanent beauty of *Buehner-crete Cast Stone*, shown here, flanking the doors, and in ornamental details above the pillars. The lively scene at lower right shows a background wall of attractive, sound-absorbing, yet inexpensive *Buehner Red Lava Blocks*, left exposed in their natural color and texture.

If you have a part in selecting materials for a new church or school — or your own home — investigate these Buehner building materials:

Buehner-crete Cast Stone
for exterior facing and ornamental details.

Buehner Blocks
in over 300 sizes and shapes, colors and textures.

Buehner Lith-I-Bar Joists
permanent, termite-proof flooring base.
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such as lifetime aluminum windows, perimeter heating, masonry paints and other building accessories.

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From Nalley Valley . . . Where Good Flavors Grow

Bride's Breakfast

(Concluded from page 482)

Broiled Tomato slices

Cut unpeeled tomatoes in thick slices, sprinkle with salt and sugar, dot with butter, and place under broiler, low heat, for five minutes. Or the tomato slices may be sautéed in butter or bacon fat in frying pan.

Strawberry-Cream Roll

4 eggs, separated
 $\frac{2}{3}$ cup brown sugar
 1 tsp. vanilla
 $\frac{3}{4}$ cup finely ground whole-wheat flour
 $\frac{1}{4}$ tsp. salt
 1 tsp. baking powder
 strawberries, crushed or sliced
 whipping cream

Beat egg yolks until thick and creamy. Add 2 tbsp. sugar and vanilla. Then beat egg whites until almost stiff; add remaining sugar and beat until very stiff. Fold yolks into whites. Fold in sifted dry ingredients. Spread batter in shallow pan 10" x 15", lined with waxed paper. Bake in moderately hot oven (375° F.) about 12 minutes. Remove from oven and loosen edge of cake with knife. Turn out on towel sprinkled with white flour or powdered sugar. Lay waxed paper on top of cake, roll quickly. Wrap in towel; cool. Unroll, remove paper, spread with whipped cream and berries. Roll again. Cut in slices and garnish with an added spoonful of berries and a dab of whipped cream.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

A good substitute for soap, when traveling, is a tube of shaving cream. It's easy to pack, and there is no waste or muss.—Mrs. E. M., Canton, Ohio.

If the wind makes your bedroom door rattle, silence it by the simple trick of stretching a wide rubber band from the knob on the inside to the knob on the outside of the door. The rubber will deaden the sound.—Mrs. R. M. M., Lansing, Michigan.

Canvas tennis or gym shoes will scrub up whiter if you add one teaspoonful of bleach to the basin of soap and water.—M. G., Elmhurst, L. I.

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JUNE 1952

"PRETTY-UP" YOUR BATHROOM

by Ruth Jeffrey



THE DAYS when bathrooms simply must be a sterile, hospital-like white are past. We like color in our homes and that includes our bathrooms; and gaily-colored wallpaper and paint can be as sanitary as white. Washable wallpapers are on sale in all wallpaper departments, or you can protect the wallpaper that you have chosen with a washable finish that will make it waterproof while at the same time bringing color and cheer to the walls.

You can paper the walls with a gray and pink paper, dye your inexpensive muslin curtains the pink of the flowers, and when you buy new towels, stick to pink and gray, to carry out the color scheme. Or, if you prefer yellow and green, or red and white, select wallpaper or paint in those colors. The point is, get away from the clinical white that is unfriendly in the home and not at all necessary, to have the room sanitary and attractive.

READ THE LABEL

THE shopper for today's family is encouraged to read labels analytically in purchasing manufactured foods, drugs, and other items. Sometimes labels, though not actually untrue, are dishonest because they are misleading. To help the consumer to an awareness of labels and their importance, the Food and Drug Administration has recently published a bulletin "Read the Label." It is available from the Superintendent of Documents, Government Printing Office, Washington 25, D. C. at 15c (cash) a copy.



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(For 1 Recipe)

HERE'S WHAT YOU BUY!

3 quarts (5 lbs.) fully ripe berries, any variety; 1 lb. sugar; 1 package M.C.P. Pectin; 14 seven-ounce glasses; 1 orange; 2 lemons or M.C.P. Lemon Juice for Strawberry Jam and Black Raspberry Jam.

HERE'S WHAT YOU DO!

1. Wash, stem, and grind berries, or crush layer at a time so each berry is reduced to pulp.
2. Measure exactly 6 level cups crushed berries into large kettle. Add water to fill out to 10 cups. Boil 10 minutes. (NOTE: For Strawberry Jam and Black Raspberry Jam use 5 1/2 cups crushed berries and 1/4 cup fresh or M.C.P. Lemon Juice.)
3. Add M.C.P. Pectin, stir well, bring to boil, stirring constantly.
4. Next add 8 1/2 level cups sugar (previously measured) and stir well, bring to full rolling boil. BOIL EXACTLY 4 MINUTES.
5. Remove from fire, let boil subsides, stir and skim by turns for 5 minutes.
6. Pour into sterilized glasses, allowing 1/2-in. space for sealing with fresh paraffin.

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That Missionary—

Ben E. Rich

(Continued from page 403) with: "I think now by this recognition that you will have more friends in the South," and the presidential parade continued on to its appointed meeting.

The President of the United States was right. Newspapers reported the incident, and afterwards Ben E. Rich was looked upon and treated in Chattanooga as a person of importance and distinction.

An able debater, a keen student, his reputation grew first throughout the Church and then throughout the nation as a defender of the Church and its doctrines. In his career as a mission president he met and debated with many Christian gentlemen of prominence. Always he left a strong impression upon his listeners and opponents. Always he was a fearless expounder of the gospel of Jesus Christ. He was indeed an ideal missionary.

President Rich used to recall how one day, as a youngster, he was playing marbles on the street near the Old Tithing Office in Salt Lake City. He was barefoot, with ragged trousers and a worn shirt, and his hat had a hole in it. A gentleman passing up the street stopped and said to him, "My boy, what is your name?"

"My name is Ben E. Rich."

"Where is your father?"

"My father is in England on a mission."

"Well, my boy, I want you to come with me."

"Now what have I done?"

"You haven't been doing anything, but I want to do something nice for you."

"Well, if you will wait until I finish this game, I will go with you."

The man waited until the game was over and then took the young man up the street, saying, "I'm going to take you into my store."

"But," Ben protested, "the stores are down that way."

"I know, but I have one up this way," and they went through the Eagle Gate together. Finding the manager, he said, "I want you to fit this young man with new shoes and stockings and a new suit of clothes, a shirt, and a hat that will

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BY THE MAKERS OF

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THE IMPROVEMENT ERA

fit him, and give him an extra shirt, two suits of underwear, and an extra pair of stockings." Turning to Ben, he continued, "Now, young man, this gentleman will fix you up so that you will be the best-dressed boy in Salt Lake City, and I want you to go home and take your bundle with you and tell your mother that you ran across Brother Brigham."

From that day on Ben E. Rich was a devoted, personal friend of Brigham Young.

On the thirty-second wedding anniversary of his marriage to his wife, Diana Farr Rich, he paid the following tribute to her in a letter to their son, Benjamin L. Rich:

Through sunshine and storm your mother has been the light and the inspiration of my life. She has rejoiced with me in prosperity, and stood by my side as a comforting angel in hours of almost despair. She has been an anchor of hope and a harbor of safety to all my life. From the first moment my eyes beheld her I knew she was born to be mine. I sometimes shudder at what might have been my fate had I never met her, and God knows how often I have praised his holy name for sending her to me. She has always been the light of my soul, the life of my creation, and the strength of my heartstrings. No better, no truer, no more devoted, and no more noble wife has God ever given to man. As a heavenly queen of a wife, so has she been as a mother. To her children she has been a guardian angel in nursing and protecting and watching over her little ones throughout all the years of their lives. To see them honest, noble, and good has been the ambition of her very soul. Willingly would she have laid down her life at any moment to have shielded them from wickedness. Her faith in God was only equaled by her ambition to see her children good and great. She will be a queen hereafter and may we be with her. Thank God she is by my side tonight. . .

TO A BRIDE'S HOUSE

By Elaine V. Emans

A GAINST the wiles of weather, Roof, be stout;
Take care you open easily, new Door,
To callers and his coming, but shut out
The smallest enemy. Be firm, new Floor.
Windows, be quick to let the starlight in
As well as sunlight through your curtained
glass;

And, Walls, be beautiful, but never thin
Enough to let a dream or sharp word pass.

Be quiet, Little House, when they would rest.

Hold laughter in you every day, and song,
And, by your very newness, be possessed
Of confidence to give them for the long
Strange way ahead of them, which at the
start

Seems curiously difficult to chart.

JUNE 1952

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Your Page AND OURS

On page 158 of the March ERA a photograph credit line was given for the Arizona Temple picture to Edward O. Anderson, Church Architect. Some of our readers have inquired concerning the architects of the building. Plans for the Arizona Temple, which is thought by many to be the most beautiful building in this section of the country, were drawn by the firm of Young and Hansen.

Crystal, New Mexico

Dear Editors:

I AM one of the Lamanite sisters. May I express the feelings in my heart, the appreciation and my best wishes to the good people who sent THE IMPROVEMENT ERA, which we have greatly enjoyed reading, both THE IMPROVEMENT ERA and the Relief Society Magazine. Years have passed since I joined the Church of Latter-day Saints. We know the very true gospel of our forefathers are told by our Latter-day Saint missionaries where our Lamanites in darkness dwell hoping for a lighter day to come. Preach the gospel to the Lamanites. God's promises are true.

I was thankful to have the chance to help teach the great gospel to our people. We've sown many seeds—some will fall on stony ground and some will fall on fertile soil. We know God's promises are true. So let's obey this great command, preaching the gospel.

And here I ask in a humble prayer the Lord's blessings to be with the leaders of our Church. Amen.

Your sister in the great gospel,
/s/ Mrs. Ruth Polacca

Korea

Dear Editors:

I HAVE just received my first copy of THE IMPROVEMENT ERA made possible by my elders quorum, and I'm very grateful for the close association I have with the Church while over here. The articles and stories are very enlightening.

Thanking you for a fine magazine,

Sincerely,
/s/ Sgt. Bob Mower

Gresham, Wisconsin

Dear Editors:

I was pleased, surprised, and thrilled to find the "Story of Yellowface" in the March issue of the ERA. Being a member of the Lamanite race, I enjoyed it very much. The story meant a lot to me because it seemed I had heard it or read it before. I was sure of this, and on looking through my keepsakes my convictions were rewarded for there I found a type-written copy of the story that had been given to me shortly after my conversion (about four and a half years ago) by one Elder Smith from Coutts, Alberta, Canada.

I would like to say thanks to Brother Heath of Bountiful, Utah, for subscribing for the ERA for me. Thanks also to the editors for such a fine magazine. I enjoy every bit of it from cover to cover.

Thanks again and keep printing those fine stories like "Yellowface," and "Until We Reach The Valley."

Appreciatively your
Lamanite Brother,
/s/ Thomas Peters

AN ACHIEVEMENT RECORD

HERE are five couples—each a Golden Gleaner and Master M Man—together with their families, who are no doubt planning right now to be Golden Gleaners and Master M Men as soon as possible.

They are, first row left to right: Marjean Toone and daughter Susan; Ada Jean Hill and son Jay; Lola Holbrook and son Val; Leah Chamberlain and daughter Joy; and Elaine Holbrook and daughter Kristine.

Second row: Jury Toone and son Kent; Earl Hill and daughter Elaine; Reid Holbrook and son Scott; Alvin Chamberlain and son Tommy; and Dean Holbrook.

They are members of the Bountiful Sixth Ward, Bountiful (Utah) Stake, which also has Tom Rasmussen as a Master M Man, and Betty Cabaness, Marjorie Hogan, Bonnie Hart, Delores Adamson, Shirley Haacke, and Shirley Manwaring are Golden Gleaners. The entire group of six Master M Men and eleven Golden Gleaners are active in officering or teaching in their ward.



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